





Æsop's Fables
in true Orthography with Gram-
mar-nots.

Her-vntow ar also iointed the short sentencez
of the wyse Cato im-printed with lyk
forme and order : both of which
Autors ar translated
out-of Latin in
to English

By William Bullokar.

when

Geu God the praise } } When truth trieth
That teacheth al-waies. } } Error lieth.

Im-printed
at London



Im-printed at London

Im-printed at London by Edmund Bollis-
fant, dwelling in the little old Baily in Eliot's
Court, wher al the bookes sett-forth by
William Bullokar in true or-
thography, ar to be sold.

1585



William Bullokar to the
Reader.



IF I E K that I had
wroght the Amend-
ment of Orthography
for english, and mad a
grammar for the sam
spech in som reasnable
order (as I thought) ac-
cording to my purpoz
long-befor conceiued with my-self, I began
to publish the sam in the city of London,
making my first shew in the most-publik
place; ther-of, the eicht day of August
1580. by im-printing on pag or syd of half
a sheet of paper, hauing in it forty letterz or
figurz with their capitalz or paierz, the diui-
sion of volwelz and half-vowelz, with a tabl
shewing the namz of thoz letterz. And also
thoz sam letterz and their paierz, with som
mater in sentenc, wrytn in the Roman-, Ita-
lian-, Chauncery-, and Secretary-hand, for
exampl of the wz: be of tru orthography both
im-printed and wrytn. In which shew the fi-
gurz or shapz of thoz letterz war then, such as

To the Reader.

I thought meetest to furnish the voic in euery point, and nerest agreabl to the figurz or shap of letterz in the former im-printingz and wytyngz, for the æzi be and conferenc of both in tym to com, and az the printoz by his art, and the fundoz or grauior by his skil could deuyz them agreabl to my maening. After which first prouision of letterz : whar-az we had aded som smal markz in the letter, h, to shew in it self certein vce of the voic expresed by, h, being ioined with certein other consonantz in former im-presionz, az, with c. p. s. t. w. I thought god, by the Printozz aduyc, to kep the whol figur or shap of such consonant with, h, and yet to ioin them so ner, that they miht be named az on letter agreabl to our spech : which ar so perfozmed in my later im-presionz, that few of the maener-larned doo (at the first sight) think any differenc betwen the former im-printingz or wytyngz & this amended be : except som talke be byed or ministred befor, whar-by they tak the mo: hed of the notz and markz that ar aded for orthographe and Grammar-notz. So, that in-per-ving my trauel, I hop euery god mynd wil consider, that ther iz no-thing inuicnted-or
corrected

To the reader.

corrected at any tyme, by any who-soeuer, that
is or commonly may be, in such perfection,
but that more or les may be aded, with-
drawn, or altered, in some point, for the more
perfecting ther-of, and specially in thinge of
great moment & of long continuance: as that
can be of greater moment in this mortal
lyfe (as touching man's owne nature) than spech
which comforteth and encreaseth reason: And
that is lyker to be of longer continuance (in
the use of thinge pertaining to mortal men)
than letter: which geueth knowledg without
spech, yet be a path-way for spech, and a
friendly good to reason: and without which let-
ter, the spech is much hindered, and reason
much weakened. But to speake much in this
place, touching the profit and commodity of
letter, were superfluous: seeing they are so high-
ly and truly commended by so many wise
and godly men, in euery age from the begin-
ning of their use. And what I-myself say of let-
ter, appereth in my worke im-printed and
published, and in other my worke wrytten
concerning the same. I touch only, at this pre-
sent, some part of the manner of my proceed-
ing ther-in, and that briefly, to kepe all good
mynd.

To the Reader.

mynd? from mis-taking of my cours and
the effect of my trauel, and becauz il wil can
hardly spak wel, thowh frendly intrated of
good wil deseruing wel. I saied befor that I
began publishing in August 1580. So, that
according to the shew afor-sayed, I im-
printed a Pamphlet for speling, & the ordina-
ry Primar too my græt charge: of the which
im-pressionz (too my knowledg) ther ar not
(of al sort?) thirty a-brod, al which I wish to
be committed, whither I hau committed
theielyk, that is, into the fier: for som wil
shew the rough-hewed work, rather than the
finished, pulished, or purged, too liak or hin-
der the credit of the work-man. I continual-
ly published my im-pressionz from tym to
tym in the sayed city of London, after my
first shew, vntil Ester-term folowing, as I
was abl too procur the im-pressionz ther-of:
among which was the correction of my for-
mer Pamphlet for speling, my Book at-larg,
and, soon after, the Primar mo: perfected:
And in Jun 1583 I im-printed twenty bref
articlz, offering ther-by issu for the trial of
my trauel: al which I hau so published as
wel in London as in other placez of good skil
and

To the Reader.

and credit, that hauing abyddon other men's
iudgment, at their leizur, and recouering
som ability to proceed with im-printing, I
hau procured, in this present yer 1585 the
im-printing of the Psalter, and of this vo-
lum containing A sop, Fable, and the bres
sentences of the wy, Cato: not hauing-putt
the volum of my Reply, as yet, to the print,
bicauz my first action for tēu orthographe
hath not ben so answered, that I hau ned to
be at the charge of im-printing the sam: lest
I miht ther-by, be lykned to on that retent-
eth Sollicitors, Attornys, Counsellors, & Ser-
gant, ye, and for-lay many friend to, wher
no mater is calēd-upon in opn court in any
term of many past. But my Grammar staid
eth from the print against my wil, for lak of
ability to im-print the sam, as the weichtines
of the work requyeth. In per-vying of which
or of any other my work, that hau pased my
hand, I desyre al, to who's hand the sam
shal com (as I hau sayed her-in befor) to
consider, that euery inuention or correction
must hau his tyme for perfection. So, that if
ye fynd any varianc in any my work, tak
the later im-pression for the perfectest. And
thoth

To the Reader.

thow som-what be aded, som smal thing
with-drawn, or in som smal point altered,
partly by myn-owen conceit vpon farder
consideration, partly for lak of sufficienti of
letterz gotn from the grauer in former tym,
partly thowh detract of tym and dis-contin-
uanc of myn-owen exercis her-in, and part-
ly by the ouer-sight or want of perfect skil in
the Composor, whom I hau not thowhly
acquainted with the Grammar, yet (I trust)
it iz not in so græt dis-order, that it wil moue
a good mynd, too with other-woy than good
lyk too my good meaning. For during the im-
printing of my sayed Amendment of ortho-
graphy and of the Primar, I could slowly
get letterz funded or graued accordingly. I
hau altered no sentenc nor word in the Pri-
mar from the former and comynest im-pres-
ion thar-of at this day, and at the tym of im-
printing the same, I was much vn-furnished
of letterz for my for-named purpoz, whar-of
I am better prouyded at the im-printing of
the Psalter, keeping thar-in also the former
alowed translation: in which Psalter and
Primar I could hau ben willing too forbear
the Grammar-notz, bycauz thar be the first
bookz

To the Reader.

bookes that are handled of learning, had I not
spoken much of Grammar-not? in my for-
mer im-pression: of which Grammar-not?
I have shewed some be in those volumes, lest by
occasion it might hapned, that I might not be
able to im-print other authors afterward: in
which Primer and Psalter (being mater
touching divinity) I have not been so bold in-
ding the Grammar-not?, as being now bet-
ter-provided for letters, I will be here-after
in authors of no such moment: as in this au-
thor being profane mater, wherewith (I
think) I may be more-bold: neither do I
think that I have wronged the Primer or
Psalter, our speech favouring my Grammar-
not? also-sayed, if the speech may speak in the
behalf of my Grammar and of the reasonable
be of Grammar-not?. In which Grammar-
not?, as some may mis-take their right be & my
meaning (for lack of my Grammar not-yet
im-printed) so my-self will confesse, that I have
wittingly varied in some small point? ther-of,
to leave some argument and iudgment also
for other, that have or shall willingly consider
of the best be of Grammar-not?: as also I
grant, that for the perfection of orthography

To the Reader.

(Specially in equiuc? and consanguinatiu?)
a Dictionary accordingly mad wil be as
grat a step for tru orthography, as tru or-
tography and Grammar wil be a perpetu-
al step of our spech in the best ve thar-of: al
which point? I leu to the iudgment of such
as with god mynd, wil aduizedy and dili-
gently consider the sam. And thar-for leu-
ing som iudgment too other, I proced to say
som thing of the Authoꝝ folowing in this vo-
lum, which I hau translated out-of Latin in-
to English, but not in the best phras for eng-
lish, thow English be capabl of the perfect
senc thar-of, and miht ben vzed in the best
phras, had not my car ben too kep it som-
what ner the Latin phras, that the English
lernoz of Latin ræding-ouer thæz Authoꝝ in
both langage? miht the æzilier confer them
together in their senc, and the better ynder-
stand the on by the other: and for that respect
of æzi conferenc, I hau keptt the lyk cours
in my translation of Tullyz office? out-of
Latin into English too be im-printed short-
ly also. But if God lend me lyf & ability too
translat any other Authoꝝ into English her-
after, I wil bend my-self too folow the excel-
ent;

To the Reader.

enti of English in the best phrās thar-of, mōr
than I wil ty it to the phrāse of the langag
to be translated : knowing this withal, that
euery good conceit hath hys best belwty in hys
p̄mitiu langag, if it proced from the best
v̄or̄s of such langag. And bicauz you should
not be deceiued nor I mis-iudged, ye must
vnderstand that ther be many im-p̄sion̄s
of Esop̄s fabl̄s in Lat̄ whar-of som vary
or dis-agre from other, som tyme in phrās, and
som tyme in sentenc̄ or word: whar-for (as far
as I remember) I mosty folowed on only
im-p̄sion in Latin to the end thar-of : and
thought to hau geiun her-in a not of the yer of
the im-p̄sion thar-of, and by whom the sam
was im-p̄nted, that they that would might
be abl̄ axily to get that im-p̄sion for my
for-sayed purpose of axi conferenc̄ : but
by-laying thing a-lyd longer tyme than I
manc̄t, the sam book is not to be found, nor I
so happy as to hau wrytn a remembranc̄
thar-of any-whar, that I can (as-yet) fynd.
And for the better explaining and shewing of
this conceit which describeth and seteth-forth
men̄s maner̄s by the similitud or lyknes of
beut best̄s, bird̄s, fishēs, or other thinḡ not
hau

To the Reader.

having lyf, with which conceit or work, the
work memory & wit ar not ouer-charged,
but the manner sort delighted, and the witiest
remembrance quickned, and euery-onz turn
serued in on respect or other, with the reading
of such familiar exampls, I haui down this
my endeour, thinking it som wrong, if I
shoud her-in ^{not} make no mention of the Autho:
of thar: fable, before I begin thar-with: and
ther-fo: I begin with Aesop: lyf very-brefly
gathered out-of Marimus Planudes, who
translated it out-of Grek into Latin, and I
into English, bying her-in this figur or
mark [to shew that the word or word be-
tween two such] be not in the Latin autho: of
thar: fable, but ar aded by me as necessary
for the english ph:as. And if, o, this figured
vnder it in the word, or, go befor] I by it to
explan the Latin word byed for the sam: in
geuing you som choic of-englishing the La-
tin word in the sam plac of the Latin sen-
tenc, for which Latin word, the word or
word between, or, and] ar placed in english.
The bref description of Aesop: lyf is collect-
ed in thar: word: folowing, and translated as
foloweth.

Other.

A. Sop^r lyf.

Other hau serched-out and deliuered, too
them that com-after, the natur of manz af-
fairz. But A. Sop not without a diuyn inspyr-
ation or braching on him] semeth too pas or
exceel] many of them a grāt way or spāc]
when he tydeth mortal' disciplin or fashon of
lyf.] He took hiz beginning or birth] from Am-
marrius a towne of Iherigia, by an after-nām
[called] Magna : but throtch fortun he was a
bond-man, yet hiz bondag could not corrupt
or spōil] hiz frē corag or mynd.] He was not
only a bond-man, but also the de-formedst or
il-fauoredst] of al' men of hiz āg or tyme] : for
he was of a smal long hed, of flat or crouch-
ed-down] nostrclz, of a short nek, of hanging-
out lipz : blak, whar-of also he got hiz nām,
goz-belyed, crook-legged, and crook-bakt: and
which was the worst of al', he was of a slow
speech, of an vn-audibl or dout-ful] yē of a
stumbling or vn-diuided voic too. Al' which
pointz may sem too hau got him bondag.
But when he was of such and of so de-formed
a body, yet he was by natur of a very-witi
& very-happy mynd for euery deuōt. Ther-
for being a man so de-formed he was sent-a-
way of hiz maister too dig groynd, whither he
being

Æsop's lyf.

being gon-forth applyed the work merily.
And when a certein husband-man had geuin
Æsop's maister fig's for a gift or present] his
maister committed or deliuered] them too on
Agathopus his seruant too be born hom.
Which Agathopus salet in counceill with a
seruant, that they would deuour or eat-yp]
thos fig's that war brought, and afterward
would mak excus, that Æsop had actn them
being caried-away by theft : [and] their
maister returning hom, Æsop should be ac-
cused : punishment ar prepared or mad re-
dy] for Æsop. The sely man or wretch] salet-
down at his maister's fet [and] craueth respit,
which being opteined, he bringeth warm wa-
ter, whar-of he drinketh part [and] geueth the
rest too his felow-seruant : Æsop vomiteth
or casteth-yp] no-thing but water, the seru-
ant cast-yp fig's with the water too on the
ground. The knau' ar miserabl' bath naked
with a wan, Æsop's wit being wonder-fully
praised. When Diana's prest had mett with
Æsop, and dezired that he would shew them
the way that ladd into the town, he-him-self
being gyd laddeth them on the way being
first refreshed with a mezurabl supper : for
the

Æsop's lyf.

the which ospitality or gentl enterteinment] the prest pray Diana in their praterz, that she would reqyt the man hauing-dezerved so wel of them : which thing being down, Æsop returned, and being fally into a slep, seemed too se fortun stand ner him [and] lozing his tung, granting him also the tæching of fables : for the which thing, Æsop being wonderfully glad awaketh, and layeth this benefit or god turn] vnto the reuerencing of ospitality, or frendly interteinment] for he was not any-mor slow in spæking, but his tung being lozed, he spak plainly or qikly.] Which thing when on Zenas being ches ruloz or bailly] of the ground had vnderstood, færing lest he should be accused too his maister of vnrighthines at any tyme by Æsop, preuented the man, and throw a greiuous accusing brought him into the hatred of his maister so much, that Æsop is deliuered by his maister too the sam ruloz or bailly :] and when Æsop was now in Zenas' powz, a certein merchant mett Zenas asking, whether he would sel any laboring best. Zenas answereth that he hath not plenty of cattel, or of laboring best,] but sheweth Æsop, [and saiet] if he would

Aesop^s lyl.

would buy him that he was thar: whom when
the merchant saw, he saith, from-whence hast
thi this vest, is it a bloke or a man: Except
he uttered voic, I would doubt him a
blown bott, and being angri went-away.
Aesop following sayeth: Tary. But the mer-
chant being turned-again, sayeth: Go-away
thi very-filthi dog. But Aesop sayeth: Buy
me of thi merchant, I wil not be an vn-pro-
fitabl bond-man vnto the, for thi hast
nawti and crying boyz or chyldeern] being
in ydnes at hoim, mak me ruloz ouer them,
I wil be to them altogether for a masko: or
viser:] the merchant laughing, sayeth to Ze-
nas: for how-much selest thi this nawti
cask: Zenas sayeth: For thre half-penc.
Then the sami merchant had sold other
bond-men at Ephesus, ther remained or
war left] to him thre, a grammarian, a
singo:, and Aesop: whom when he could not
sel, he went to Samos [being an Iland ner
Ephesus,] and thar thar thre being sett-a-
brod or in thew] the grammarian and singo:
being notabli sett-out or dekt,] and Aesop
standing very-filthi in the midl, ther cam
[on] Xanthus a Philosofo:, and beholding
thar

Æsop's lye.

thæz thre very-wel, marueled at the mer-
chant's deuyc, why he had sett a fowl simpl
man betwen two very-faier yong men:
thæ-foz Xanthus asketh the singoꝝ, what con-
try-man he iz: Who answereth, I am a man
of Cappadocia: [Xanthus asked] what he
knew oꝝ could do: he answereth, All thingz.
Which thing being spokn, Æsop lauhed. Xan-
thus asked of the grammarian too, what con-
try-man he was: who sayed, that he was a
man of Lidia. Xanthus asking what he could
do: the grammarian sayed, [that he could
do] all thingz. And Æsop lauhed agein. Xan-
thus going-away, his scollorz dezýz that he
would buy Æsop: foꝝ the merchant valued
the other two of too-grat a pryce. Xanthus
soming too Æsop, asketh from-whenc he iz:
who answered, that he iz blak, oꝝ a neger.]
Xanthus sayeth, I would not know that, but
from-whenc wæst thu born: Æsop sayeth,
from my mother's bely. I say not that, sayeth
Xanthus, but in what plac thu wæst born. Æ-
sop sayeth, my mother did not tel me, whether
the wæst in a hih oꝝ low plac when she bꝝought
me forth [intoo the woꝝld.] Xanthus asketh
what Æsop could do: he answereth, that he
could

A sop^s lyf.

could doo]:no-thing. How-so, sayeth Xanthus :
[A sop answereth] becauz that two hau pro-
fessed that they know o^r can] al thing^s, and
hau lost no-thing for me. A sop was praised
of the scollor^s; many waiz for this answer :
becauz ther is no man any-where among the
mortal too whom al thing^s be known, and
[of whom al thing^s] ar serched-out. Xanthus
being about-too by A sop, sayed, If I shal
by the, wilt thou not run-away ? Too whom
A sop answered, If I shal be willing too doo
it, I wil not by the a counslo^r. Which thing^s
then they plazed Xanthus very-wel, he
brought-in o^r sayed farder,] But thou art il-fa-
uored. He answered, O Philosopho^r, a man
must not behold the fac, but the mynd. The
p^ryc being payed by the scollor^s, Xanthus
accepted o^r receiued] A sop. As they walk-
ed, when the sun was very-burning o^r very-
hot,] Xanthus pist, making his iorny neuer-
theles : A sop marking o^r perceiuing] it,
sayed, that he wil run-away out-of-hand.
Xanthus asking earnestly, why he would doo
it : A sop sayeth, becauz if thou when thou art a
maister canst not obey o^r geu plac] onto na-
tur, what must I, being a seruant doo ? For

if

Aſop's lyf.

if I be ſent to any ſeruiſe or charg, I ought I
to aſ my hely aſ I run haſtily: After thæſ
thing, it hapned that Xanthus bidde ſcend
to a banquet or feſt] a certein day, to which
he being wiling to do a thank-ful or ac-
ceptabl] thing, commaundeth Aſop that he
ſhould dreſſe lentil [which is a kynd of grain:]
it being trimly redy and dreſt, Xanthus bid-
deth him to bring it. Aſop ful-ſilcth or execut-
deth] the commaundment. The lentil being re-
ceiued, Xanthus rubb it with his finger, to
try or proue] whether it war ſod inow, think-
ing that thær war many leſt or remaining]
ſtil, which he biding Aſop to bring, Aſop
brought no-thing but water: Xanthus being
greuouſly angry, bicauſe he ſett not lentilz on
the tabl: Aſop answered, that he had not
dreſt lentilz, but a lentil, aſ Xanthus had
commaunded. Ther ar reherced ſom very-
galant ſentencez of Aſop, that is to ſay,
thæſ: Worſhip God befor al thing, onor the
law. Enuy not wel-dooz. Be a ſtayer of thy
tong. Neuer commit ſecret to a wo-man.
Be not a-ſhamed to lern better thing al-
way. Doe the thing that may not mak the
ſad. Repent not to be good. When Aſop liued

Aesop's lyf.

With the men of Samos, he was frely geuin
freedom: & being sent to king Cræsus mak-
ing war with the Samians, he brought-to-
pas, both by his wysdom & courtiosi, that the
king being pacified was reconcyled & won-
again] to the Samians. The Samians with
grat onor receiued Aesop coming-agein. who
departing out-of the Iland, wandered the
world, whom men say to hau had græt fami-
liarity with king Lycærus, who commanded
that a golden imag of Aesop should be sett-by.
Afterward, Grec being gon-vnto, he cam
to the Delphians, of whom he was not onor-
ed, but after wholsom pcept? & rulz] geuin
by him, he being hedlong tumbled by them
from a hih clif, died: whoz deth throuh a grei-
ous plag at Delphi brought & shewed-forth]
the iudgment of Aesop's lyf, being vn-justly
& wrong-fully kiled.] Noz iz sayed, tuching
Aesop's lyf, by other autors, what-of no-
mention iz mad at this present.

His Fabls begin as
foloweth.

Aesop's

Aesop's Fables.

Memorandum, that I be the relatiu?, he and she, for their antecedent?, which might claim the one of thair relatiu? in stead of the other, som tyme more properly, som tyme in-differently: which relatiu? I doe thus be, when two antecedent? of one gender may be distinguished by thair relatiu?: as in the fable of the wolf and the lamb, and of such lyk.

1

Of the hous-cok.

The hous-cok found a precious stone, whylst he turned the dung-hil: saying: what? doe I fynd a thing so bright? If the lapidary had found it, no-thing could be more glad than he, as he that could know the price. Truly it is too me for no be, neither doe I greatly esteem it: ye truly I haue leuer haue a corne of barley, than all precious stones.

The moral.

Understand art and wyzdom by the precious stone. Understand a foolish man, or one given to pleasure, by the cok. Neither doe fools love liberal art?, when they know not the use of them: nor one given to pleasure, for-why, whom only pleasure can please.

Of

Aesop's Fables.

2.

Of the wolf and the lamb.

A wolf drinking at the hed of a spring, seeth a lamb drinking a-far-of benath. He runeth thither, he thretned the lamb, that she troubled the spring. The lamb trembled, and beseeched that he would spare her being innocent: that she could not as much as trouble the wolf's drink, nor yet would. The wolf contrarily rageth, thou shee, thou dost nothing: thou hurtest [me] al-way. Thy father, thy mother, and al thy spyt-ful kyndred are against me earnestly. Thou shalt be punished of me to-day.

The moral.

It is an old saying, that a staf is found easily that thou maist beat a dog. A mighty man taketh easily an occasion to hurt, if it please him to hurt. He hath offended ynowh, that is not able to resist.

3.

Of the moue and the frog.

The moue made war with the frog: they fought for the chiefe rul of a fen. The fight was earnest and dout-ful. The crafty moue lying hydd ynder the gras, seteth-on the frog through

A fop's Fable.

through p[er]tuy assa[il]t. The frog being better in strength, and miht in corag and læping, prouoketh the enemy with op[er]n figh[t]: a bul-rish was spær to both. Which figh[t] being sen a-far-off, the kith hyeth thither, and whylst neither taketh hed to him-self, for the earnestnes of the figh[t], the kith snatcheth and plyketh in p[er]c[e]e both of the wariorz.

The moral.

In lyk sort it is wont to hapn to troble som citisenz, who being en-flamed with dezyr to rul, whylst they stryue among them-seluz to be mad magistrat, they put for the most part, their substanc, also their l[if]e in danger.

A . Of the dog and the shadow.

A Dog swimming ouer a riuer carped flesh in his chap, the sun shyn[ing], so as it hapneth, the shadow of the flesh shyned in the water: which being sen he catch[ing]-at greedily, lost that, which was in his talow. Ther-fo[re] he being strykn with the los both of the thing and of h[op], at-first was a-stoned, after ward taking hart*agein howled thus: O wretch, thy couetousnes lake me zur. Thou hadst ynough
and

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and more than worth, except thou hadst been foolish. Now, through thy foolishness, thou hast less than nothing.

The moral.

We are warned of modesty, we are warned of wisdom by this fable, that desire have measure, and that we lose not thing for certain for thing uncertain. Suerly Sannio in Terence sayed wisely: he sayeth, I will not buy hope with price.

Of the lion and certain other
5. beasts.

The lion bargained with a shep and certain other beasts, that ther should be a commun hunting. They go a-hunting, a hart is taken, they diuid: when euery-on began to tak seueral part, as they had couenanted, the lyon rored: saying, on part is myn, because I am most-worthy: also another part is myn, because I am most-exceling in strength. Farther-more I chaleng the third part, because I haue swett most in taking the hart. Finally, except ye grant me the fourth part, the matter is ended or down] touching friendship. This being heard, the companionz went-

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went-away empti, and holding their pax,
not daring to speke against the lion.

The moral.

Tru daeling was al-way seldom, now-a-
dayz it is moze-seldom, also it is and al-
way hath ben most-seldom with men of
miht. Wher-for it is better, thy liu with
thy match : for he that liueth with a moze-
miht man, hath ned to grant of his-
own riht. Thy shalt hau equal riht with an
equal persn.

Of the wolf and the cran.

6.

A Wolf deuouring a shep, by chaunce the
bonz stuk in his throt, he goeth-about, he
dezyreth help, no man helpeth him : al men
say that he suffered the reward of deuour-
ing. At-length he wineth the cran with many
flattering, and mo promise, that she pluck-
out the bon that was fastned, his very-long
nek being putt into the [wolf's] throt. But he
moke the cran asking reward. He saith go-
away thy fool, hast not thy ynowth that thy liu-
est : Thy owest me thy lyf : if it had plazed
me, I miht hau byten-of thy nek.

C

The

A fop's Fabls.

The moral.

It is an old saying, that that is lost, that
thou dost so: a dyrt.

Of the contry-man and the
snak.

7.
A Contry-man brought-hom a snak being
found in the snow [and] being ded al-
most with cold, he casteth the snak to the fier.
The snak taking-agein strength and venim
of the fier, [and] after ward not suffering the
hate, filcheth al the cotage with hissing. The con-
try-man runneth thither with a cleft being
quickly caught: he quarleth with hir with wordes
and stryppes, [saying,] whether she should re-
quyt good wil thus: whether she should be a-
bout-to tak-away lyf from him that gau-
lyf to her:

The moral.

It hapneth som tyme, that they hurt the, to
whom thou hast down good, and they de-
zeru il of the, of whom thou hast deserued
wel.

8.

Of the boz and the as.

When the doltish as did mock the boz,
the boz dis-dainyng it did grynd his
teeth:

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teth: saying, truly thou very dolt, thou hast deserved harm, but althowth thou art worthy of punishment, yet I am yn-met which should punish the. Mok in safety, thou maist mok without punishment, for thou art safe bycauz- of thy foolishnes.

The moral.

Let vs geu endeuor, that we say not or doo thing? yn-met for vs, when we haue or suffer thing? yn-met for vs. For euil and lewd men are glad, for the most part, if any good man resist them, they weith it of græt valu that they be accounted worthy of reueng. Let vs doo as horse? and græt beast?, which pas with contempt or liht regard] by litte dog? that bark at them.

Of the townish moue and con-
try-moue.

9.

I placed the townish moue to walk ouer the contry: the contry-moue saw him, she catch him * in, she maketh redy, they go to supper. The country-moue draweth-out what-soeuer she had layed-by ageinst winter, and drew-out all her stor, that she miht

A fop's Fable.

fil the deintines of so great a guest. Not-with-
standing, the townish moue bending the
brow, condemneth the scarcity of the con-
try: afterward he praiseth the plenty of the
town. He returning, leadeth with him the
contry-moue into the town, that he might
approu in ded thos thing, that he had boasted
in word. They go vnto the banquet, which the
townish moue had prepared gorgeously. As
they war eating, the nois of the key was
heard in the lok, they trembled and ran-a-
way with hast. The contry-moue [being] both
vn-acquainted and ignorant of the plac, saued
hir-selfe hardly or with much a-doe. When the
seruant was gon, the townish moue return-
eth to the word, he calleth the contry-moue:
the contry-moue creepeth-forth at last, far
being scarcely putt-away. She asketh the
townish moue bidding her to the cher, whe-
ther this danger be often? The townish moue
answereth, that it is daily, that it ought to be
sett-light-by. Then the contry-moue sayeth, is
it daily? In good sooth, thar deinty dishe, sa-
uor or tast] more of gal, than of hony. Truly
I hau-leuer hau my scarcity with quietnes,
than this plenty with such car-fylnes.

The

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The moral.

Truly riches mak a shew of plæsur, but if
thū look into them, they hau dangerz and
bitternes. Ther was on Cytropolis, who
when he would hurt his enemyz very-
much, he mad them rich, saying stil, that he
was reuenged on them so, for-why, that
they shal tak a grāt byrden of carz with
riches.

10. Of the eagle and the crow.

The eagle hauing-gotn a cockle could not
get-out the fish with force or cuning. The
crow coming thither, geueth counsell, he per-
swadeth her to fly-yp and to cast-down the
cockle vpon the stoniz from-a-hih, for so it
would be, that the shel may be brokn. The
crow taryeth on the ground, that she may
tary-for the fall. The eagle casteth-down the
cockle, the shel is brokn, the crow snatcheth-a-
way the fish, the eagle being mōst is sorow-
ful.

The moral.

Do not trust euery man, and se that thū
look vnto the counsell that thū shalt tak of
other. For many counsellors counsell for
them-seluez, not for them that ask counsell.

Of

11. Of the crow and the fox.

A Crow hauing-gotn a prey maketh a nois on the bowz. The fox seeth him reioicing, and runneth thither, saying: The fox saluted the crow very-much. I hau heard very-often, that commun report is a græt lyor, now I prou it in the matter it-self. For as I pased-by now this way by chance, spyng you in the tre, I hy qikly hither blaming the commun report. For the commun report is, that you ar blaker than pitch, and I se you whiter than snow. Suerly ye pas the swanz in my iudgment, and ar fairer than the whyt yuy. Ther-fo: if ye excel also in voic so as ye excel in fetherz, truly I would hau sayed that ye ar qen of al birdz. The crow being allured with this litl flatter, maketh redy to sing. And when he mad redy, the ches fel out-of his bil, which being snatcht-by of the fox, she taketh græt laughte, then the wretched crow is a-shamed, and is greued with him-self, and is sozry for the los of the thing mingled with sham.

The moral.

Som men be so greedy of prais, that they
lou

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lovi a flatteroz with their thám & los : such
sely men be a prey for parasit. Ther-foz
if thy wilt auoid bosting, thy shalt æzily
auoid the pestilent sort of flatteroz. If thy
wilt be Thraso, Onato wil be from the
no-whar.

Of the lion being stryken

12.

with ag.

The lion who had mad very-many eni-
myz in his yuth throug his fiercenes, suf-
fered punishment in his ag. The boz seteth-
on him with tooth, the bul with horn. Chely
the sely as desyring to put-away the old
nam of cowardnes assalteth the lion stout-
ly with wordz and helz. Then the lion being
ful of sorow sayeth: Therz whom I hau hurtt
of old tyme do now hurt me *agein, and woze
thily : but they that som tyme I hau down
god ynto, do not do god *agein now, but
rather hurt me too yn-wozthily. I was foolish
that hau mad many enemyz, I was moze-fool-
ish that hau trusted fals frendz.

The moral.

Be not prouid in prosperity, be not cruel :
foz if fortun shal chang hir countenanc,
they

A. sop? f. abl?

they whom thou hast hurtt wil reueng.
And se thou hau a differenc among frend?
for ther be som not thy frend?, but thy ta-
bl?, and thy fortun?, who as soon as it shal
be changed, they wil be changed too : and
it shal go wel with the, if they shal not be
thy enemy?. Duid complaineth worthily
[saying,]

Lo I one garded with many frend?
Whylst prosperous wynd? blew in my sail?
When cruel se? sweld with stormy wynd?
With torn ship am forsaken in the waui?.

13

Of the dog and the as.

The maister and household cherish a dog,
whylst the dog salueth on his maister
& the family. The sely as seing it, lamenteth
the mo?r. He beginneth too mis-lyk his fortun,
he thinketh that it is vn-justly appointed,
that the dog is too be loued of al, and fedd
from his maister? tabl, and that the dog get-
teth it with ydolnes and play. That he him-self
contrarily or on the other syd] dooth bær a
pau-sadl, is batten with a whip, is neuer ydl,
and yet hated of al. If thæ? thing? be down
with flattering?, he purposed too practis that
art,

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art, which is so profitable. Ther-foz at a certain tyme, the as about-toe proue the matter, runneth-fozth too met his maister returning hom, he lepeth vpon him, he bateth him with his howe: the maister crying-out, the seruant^s ran thither, and the foolish as, who thought him-selfe courtios, is batn with a club.

The moral.

All men can not doe all thing^s: as Virgil saith: neither doe all thing^s becom all men. Euery man should be willing, euery-on should proue the thing that he may be able too doe. Let vs not be that which is sayed in Grek: *ὅς τις ἀεὶ οὖτος*: that is, An as for a harp: for thus sayeth Boetius, An as sett too the harp. Labor is lost if natur resist. Thou shalt doe or say no-thing, natur being vn-willing. Horac being witnes.

14. Of the lion and the moue.

The lion being wery with hat and running, rested vnder the shadow vpon gren gras: and a company of myc running ouer his bak, he being wakned caught on of many. The moue being captiu or in prizon] beseecheth
the

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the lion, she cryeth earnestly, that she is vn-
met with whom the lion should be angry. The
lion considering that ther is no prais in the
deeth of so smal a beast, letteth-go the prizoner.
Truly not very-long after, the lion, by chanc
fel into net; whylst he runneth throgh corn.
He miht ro: he miht not go-out. The moue
hareth the lion ro: pity-fully, she knoweth
the voic, she crapech into the holz, she sekech
the knot of the halterz or tyngz, she fynde
eth them that she socht, she gnauech them
that war found, the lion goeth out-of the
snarz.

The moral.

This fable perswadeth clemency vnto
men of miht. For az menz affairz be vn-
stedfast, mihty men them-seluz ned som
tyme the help of the lowest or basest.]
[Wher-for a wyz man wil far, ye too hurt
any man, althowh he be abl. For he that
sareth not too hurt an-other is very-vn-
wyz: why so? Bycauz he being bold now
bycauz-of his mihtines, sareth no man:
per-aduentur it wil be her-after, that he
may far. For it is manifest, that it hath
happned too nobl and græt kingz, that ether
they

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they hau lakt the good wil of poore sely
men, or-els hau feared their wrath.

15

Of the sick kight.

The kight lay-dowen in his bed, he being
almost ded prayeth his mother to go to
entreat the god. His mother answered that
no help is to be hoped from the god, whom
holy thing and altar he had so often wrong-
ed with his robbery.

The moral.

It becometh men to onore the god: for
they help the godly, they hurt the un-god-
ly. If they be not regarded in felicity, they
haer not graciously in men's misery: whar-
for be mynd-ful of them in prosperity,
that they may be present being called in
aduersity.

Of the swallow and other
bird.

16.

When flar was first begun to be
sown, the swallow counselleth the lill
bird that they let the sower, saying often, that
en-traping warre mad for them. They moke,
they call the swallow a foolish prophet. The

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flar now springing and waxing green, she warneth them again to pluck-up the thing sown. They mock again, the flar wareth ryp, she crooketh them to spoil the crop. When they would not as much as then haer her counselling them. The company of birds being forsaken, the swallow winneth to her the friendship of man, she maketh lag with him, she dwelleth with him, she maketh-much of man with her singing. Net and snare are made of the flar for other birds.

The moral.

Many neither know too proud for themselves, neither haer on that proudeth for them rightly. But when they be in danger and loss, then at length they begin to be wry, and to condemn slugishnes: by-and-by they haue counsell ynowh and ouermuch: they say, this and that ought to be down. But it is better to be Prometheus, than Epimetheus. Thar war brother. They be Grek names. In the one ther was counsell before the business, in the other was counsell after the business: which thing the interpretation of the names declareth.

Of

17. Of the frog? and their king.

When the kynd of frog? war fre, they beseked Jupiter to geu them a king. Jupiter laugheth at the desyr of the frog?. Yet-not-withstanding they war earnest agēin and agēin, vntil they had prouoked him. He casteth-down a bairn: that grāt weicht shaketh the riuer with a grāt rowsh. The frog? being a-fraid hold their pace, they onor their king, they com narer foot-by-foot. At-length far being castt-away, they lapp and lapp-down: the doltish king is a pastym and a iest for them. They prouok Jupiter agēin, they pray that a king be geuē them that may be valiant. Jupiter geueth them a harrē. He walketh stoutly throug the fen, what-soeuer frog he meteth he deuoureth. Thær-for the frog? hau complained in vain of the cruelty of the harrē. Jupiter dooth not hær them. For at this day also they complain stil. For in the euning when the harrē goeth to bed, they going out-of their holz myrmur or grudge] with a hoarē noiz, but they spær too on that is dæf. For Jupiter willet that they that hau refused a gentl king,

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king, should now suffer an yn-gentle king.

The moral.

It is wont to happen to people even as to the frog, when if they have a king somewhat over-gentle, they allege that he is foolish and without knowledge, they desire that a man might happen to them one. Contrarily, if at any time they have gotten a valiant king, they condemn his cruelty, they praise the gentleness of the first, either because we repent present things, or else (which is a true saying) that new things are rather desired than the old.

18. Of the coluer and the kite.

The coluer of old time made war with the kite: whom that they might overcome in fight, they chose the gos-hawk to be a king for them. He being made king, plaieth the enemy not their king: he catcheth them and pluketh them in pece as fast as the kite. The coluer repent their purpose, thinking that it was better to suffer the battles of the kite, than the tirany of the gos-hawk.

The moral.

Let no man be grieved too-much for his lot

A. fop? Fablez.

lot or fortun.] Ther iz no-thing (Flaccus being witnes) happy on euery part. Truly I would not wish my lot to be changed, so-that it be tolerable or to be born or suffered. Many, when a new chance iz sought wish for the old * again. We ar all for the most part of such natur, that our-seluz ar wery of our-seluz.

19. Of the thef and the dog.

A Dog answered a thef that on a tym offered him bred (that the dog miht hold his pee) I know thy deceit: thy geuest me bred, bicauz I should leui-of to bark. But I hat thy gift, for-why, if I shal tak thy bred, thy wilt cary-away all thing? out-of this hous.

The moral.

Tak hed: thou maist loz a gract commodity for a smal? sak. Tak hed how thou geuest credit to euery man: for ther be they, that do not only speake courtiosly throughe deceit, but do courtiosly too.

20. Of the wolf and the yong sow.

A Yong sow was about-to farow, the wolf promiset him-self to be kepo: of
the

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the yong o: of the farrow.] The traueling
baſt answered, that ſhe did not ned the wolfe
diligent ſeruiſe. If he would be accounted
pity-ful, if he would deſy: to do a thing
worthy of thank, he ſhould go-away farther-
of. For the wolfe's offic conſiſteth not in his
preſene o: being thar,] but in his abſene o:
being-away.]

The moral.

All thing: ar not to be committed to eue-
ry man. Many promiſe their trauel, not
for the loue of the, but of them-ſeli:, ſeking
their-own profit not thyn.

21.

Of the breed of the hilz.

Ther was one a rumo: o: grāt talk] that
the hilz war about-to bring-forth: men
run thither, they ſtay thar-about, looking for
ſom monſter, not without ſar. At length the
hilz bring-forth a moye. Then al war almoſt
ded with layhing.

The moral.

Horac teacheth this fable. He ſayeth the hilz
wil be in trauel, a moye wil be born to
mak laughte. Truly he noteth bragging,
for when grāt boſter: do mak a ſhow of
grāt

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grat thing?, they scarcely do smal thing?.
Whar-for tho? Thasoz ar mater of pas-
tym and of scof?. Also this fable forbiddeth
vain fers. For, for the most part, the far
of danger is greivoufer than the danger: ye
som tym, that which we far is a thing to
be layhed-at.

22.

Of a Gre-hound.

The maister puteth-on a gre-hound, he
taizeth him in vain, his fet be slow, he
hasteth not, he caught a wylde best, the wylde
best slipeth-away from the toothles dog. The
maister rateth at the dog with stryp? and
word?. The dog answereth, that it ouht to be
forgeint him of riht : that he was old now,
that he was strong being yong. But as I se
(saith the dog) no-thing plaizeth without gain.
Thy hast loued me being yong, thy hast hat-
ed me being old. Thy hast loued me catch-
ing gam, thy hast hated me being slow and
toothles. But if thy war thank-ful, whomin
being yong thy hast loued for profit? sak, thy
wouldst lou being old, for my frut-ful yuth?
sak.

The moral.

The dog sayed rihtly. For (Quid being
D wit

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witnes) no-thing is be-loved, but that which is profitabl: Lo, pluk hop of gain from a greedy mynd, then no man wil be sought-upon. Ther is no remembranc of a commodity past, and good wil for a thing to com is not grat, good wil for present commodity is the gratest. Truly it is a sham-ful thing to be sayed. But if we wil confes the truch, now-a-dai, the commun sort lyk friendship for profit.

23. Of the hartz and the frog.

A Wood making noiz with an vn-accustomed boistous wynd, the hartz being far-ful ran-away with al sped. When ther stood a post against them running-away, they stood dout-fully being compased with danger on both syde. And bicauz ther mght be a prouoking of grater far, they se frog to be deuied in a brook. The on of the hartz being skil-fuler, and wyzer than the rest: sayeth, why doo we far in vain? We hau ned of corag: Truly we hau nimblenes of body, but we lak stomak. This danger of the blustering wynd is not to be fledd, but is to be sett-lyt-by.

The

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The moral.

Men haue need of courage in every thing.
Virtue lyeth a-long without boldnes. For
stedfast trust is the good and queen of virtue.

24.

Of the kid and the wolf.

When the she-goat was about to go
to feed, she pend or shutt-clōc] her
kid in the hows, warning him to open the
door to-morrow, until she came-again. The wolf
which heard it a-far-off, after the dam's de-
parting knocketh at the door, he counterfet-
teth the goat with voice: bidding that the door be
opened. The kid perceiuing-before the deceit
of the wolf, saith, I open not the door. For
though thy voice be like a goat's, yet truly I see a
wolf through the rentings of the door.

The moral.

That chylde is obey their parent is pro-
fitable for them-selves, and it becometh the
young to hearken to an old man.

25.

Of the hart and the wolf.

The hart accuseth the shep before the wolf,
saying a-loud, that the shep did owe a
bushel of wheat. Truly the shep was un-

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knowing of the det, yet (because of the presence of the wolf) she promiseth that she will give it. A day is named for the payment, the day is come, the hart warneth the shep. She denieth it. For she excuseth the matter, that that which she had promised, was down so far, and for the presence of the wolf, [and] that a constrained promise is not to be keptt.

The moral.

It is a sentence of the law : a man may
put of force with force. Out of this little fable
is sprung a certain new sentence. : It is
law-ful to dis-prove deceit with deceit.

Of the contry-man and the
snak.

26.

A Certain contry-man nyrished a snak,
[and] being angry on a tym he stryked
the best with an ar. She escapeth not without
a wound. Afterward, the contry-man be-
coming poore, thought that that mis-fortun
happened vnto him bycauz-of the wrong to-
ward the snak. Ther-foz he entreateth the
snak that she would com-agein : the snak
saieyth that she dooth forgeu it, but that she wil
not returne ; nether that she shal be void of
car,

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car, whilst the contrie-man hath so grāt an
ar at hōm. She saiz that the smart of the
wound iz gon, yet the remembrānc remain-
eth.

The morall

It iz scarcē safty to trust him agein, which
hath onc brokē promis. Truly to forgēu
wzong iz suerly a point of pity. But to
tak hed to him-self iz both becoming, and
iz a point of wyzdom too.

27. Of the fox and the hærri.

A Fox calēd a hærri too super, he poureth-
out the mæx on a tabl, which, for-az-
much-az it waz licor, the fox liketh, the hærri
assaying with hir bil in vain. The bird being
mekt goeth-away, and iz a-shamed & greued
with the wzong. After a few dayz the hærri
returneth, and bideth the fox. Ther waz a
glash vessl sett ful of mæx, which vessl, for-az-
much-az it waz of a narrow neck, it waz law-
ful for the fox too se the mæx, and too be hun-
gri, but he miht not tast. The hærri draweth
it *out azily with hir bil.

The morall.

Laughter deserueth laughter, iesting de-
serueth

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serveth iesting, subtilty deserueth subtilty, deceit deserueth deceit.

28. Of the wolf and the painted
hed.

The wolf turneth-up and down a man's
hed being found in a caruoz's shop, he
merueleth, iudging, as it was, that it had no
sens. He sayeth, O faier hed, Ther is much art
in the, but no vnderstanding.

The moral.

Outward faiernes is wel-lyked, if it be
any-what. But if thou must lak the one or
the other, it is better that thou shouldst lak
outward thing, than inward thing. For
that without this runneth vnto hatred: as
a fool is thar-in the more-hated, in that he
is som-what beuty-fyl.

29. Of the iay.

The iay decked him-self with a peacock's
feather. Afterward seming too him-self
too be pretty-faier, he geteth him too the kynd
of the peacock, his own kynd being forsaken.
At-the-length, the deceit being vnderstood
they make the foolish bird naked of his colozs,
and

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and bar him. Horac in the first booke of his epistles, telleth this fable of a selfe crow. He sayeth, that the crow beinge dekt with fetheres beinge gathered-together, which had fallen from birdes, was a mocking-flok, after that euery one of the birdes had pluckt-off his fether. Lest perhaps her-after, the flock of birdes may come to craue-agein their fetheres, and moue laughing too soon, beinge made bare of his stolne colours.

The moral.

This fable noteth them that bar them-selves loftier than is fit, with men that liue with them, and that be richer & nobler. Wherefor they be made poore often tymes, and be a laughing-flok. Iouenal warneth very-well. This sayinge came-down from heauen: know thy-selfe.

30. Of the fly and the emmet.

The fly talked earnestly with the emmet, she boasted that her-selfe is noble, that the emmet is not noble, that her-selfe dooth fly, that the emmet crepeth, that her-selfe hath kingdomme howeuer, that the emmet lyeth hidden in earth, knoweth corn and drinketh water, that her-

A fop's Fable.

her-self feedeth onozablly, and yet that she getteth thoz thingz without labor. On the contrary part, the emot sayz, that he iz not nobl, but content with his birth, and that the fly iz wauering, that him-self iz stedfast, that coztly and runnyng straimz doo sauior the emot, that the fly hadh pastyz and wyn. And that him-self dooth not get thoz thingz with ydolnes, but with stout trauel. Mozt-oier, that the emot iz mery and saf, be-loued of al' men, farther-moz an exampl of labor. That the fly iz fear-fyl with danger, noysom too al' men, enuyed of euery man, farther-moz an exampl of slugishnes. That the emot being mynd-fyl of winter layeth-hy food, that the fly liueth but for a day, ether redy too be hungry in winter, oz suerly too dy.

The moral.

He that goeth-on too say what he wil, that hath thoz thingz that he iz not wiling too haer. If the fly had sayed wel, she had heard wel. Truly I yeld too the emot, for an yn-knowyn oz bas] lyf with quietnes iz mozt too be wished than a gorgios lyf with danger.

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31

Of the frog and the ox.

A Frog being desyrous too match an ox,
stretched-out her-self, hir son counseld
hir mother too laui-of the enterpryse, saying,
that a frog was no-thing too an ox. She swel-
ed the second tym. Hir son cryeth-out, O
mother, thow thou shouldst brak-asunder, thou
shalt neuer excel the ox. But when she had
sweled the third tym, she brak-asunder.

The moral.

Euery-on hath his gift. This man excelleth
in beuty, he in strength. This man in rich-
es, he in frendz. It becometh euery-on too
be content with his-own. He is mihti in
body, thou in wit. Wher-for let euery-on
aduiyz him-self that he enuy not his supe-
rior, which is a misery: nether let him wish
too be at varianc, which is a point of fool-
ishnes.

32

Of the hors and the lion.

A Lion cam too eat a hors : but laking
strength throuth ag, he began too prac-
tic art : he profeseth him-self too be a phizici-
on, he stayeth the hors with a long compas of
wordz.

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word. The hors seteth deceit against deceit, he seteth art against art. He feineth that he priketh his foot in a thorn; plac, he prayeth that the phisicion looking thar-on would pluck out the thorn. The lion obeyeth. But the hors clappeth his hel on the lion, with as much force as he was able, and geteth him-self vnto his fet by-and-by. The lion at-length scarcely coming-again to him-self (for he was almost kild with the stroke) sayeth, I haue a reward for my foolishnes, and he is fledd-away right-fully. For he hath reuenged deceit with deceit.

The moral.

Dissembling is worthy of hatred, and to be caught with dissembling. The enemy is not to be feared that sheweth him-self as an enemy: but he is to be feared al-way and worthy of hatred, that feineth good wil when he is an enemy.

33.

Of the hors and the as.

A hors being trind with traping? & with a sadl ran by the way with graet neiing. By chanc a sely as being lodn did let the hors ryming. The hors ful of chafing for anger,
and

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and being fere and chaming the coming bryd,
ol, sayeth, why dost thy lubbar and fool stand
ageinst a hors? Geu plac, I say, or-els I
traed the *dowen with my fet. The sely as not
being bold too spæck the contrary, goeth-a-
way not spæking. But the horse's cod is bro-
ken running swift and en-forcing his cours.
Then being yn-profitabl for running and for
chew, is spwoiled of his furnitur, and after-
ward is sold too a car-man. Afterward the se-
ly as spæketh too him coming with a car:
Ho onest man, what apparel is that-sam?
Whar is the gilt sadl? Whar be the studded
pelwtrelz? Whar is the bryht brydl? O frend
it is necessary too hapy so too on that is proud.

The moral.

Very-many ar a-loft in prosperity, and
be not mynd-ful of them-seluz, nor of mo-
desti: but they run into aduersity, becauz
they be proud in prosperity. I would
warnd them, that sem happy, too be war:
for if the whel of fortun shal be turned-a-
bout, they shal perceiue that too hau ben
happy, is the most-miserabl kynd of mis-
fortun. That euil also hapneth too the hap
of il lyk, they shal be despyzed of ocher,

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whom them-seluz hau despized, and they wil mock them, whom them-seluz hau mockt.

Of the bird and fowr-footed
bast.

34.

The bird had a battel with the fowr-footed bast. Ther was hop on either syd, fear on either syd, danger on both syds. The ratt-mouc goeth-alway to the enemyz, his felowz being forsaken [of him.] The bird ouercom the agl being lador and ches capten. But they condemn the run-alway-traitor the ratt-mouc, that he hau not at any tym a returning to the bird, that he hau not flying any tym in the day. This is an occasion for the ratt-mouc, that he speth not but by night.

The moral.

He that forsaketh to be partnoz in aduersity and danger with his felowz : shal be without part of their prosperity.

35.

Of the wolf and the for.

The wolf lyued in ydlnes, when he had prouision ynough. The for goz thither, and asketh the occasion of his quietnes. The wolf perceiued that craft was mad bycauz of his mat,

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mat, he seineth that siknes is the caus, and
praieſh the for too go too pray the god? : she
being ſory that hir deceit went not forwarde,
goeth too a shepp-herd, and warneth him that
the wolf's den's or hol's] ar op'n : and that the
enemy being carles miht be oppreſed or o-
uercommi] vn-war's. The shepp-herd ſeteth
on the wolf and kileth him. The for geteth the
den and the prey. But she had ſhort ioy of hir
wickednes, for not long after, the ſam shepp-
herd taketh her too.

The moral.

Enuy is a ſowle thing, and ſom tyme dai-
gerous too the auto: him-ſelf too. Flaccus
wryteth in the firſt book of his epiſtles
The enuious with an-other's proſperity war-
eth laen.

The Cicerilian's found not a greater torment,
Than the wicked enuy of Phalaris the tyran.

36.

Of the hart or ſtag.]

The hart or ſtag] beheld him-ſelf in a
cler ſpring of water. He lyketh the hih
and branched horn's of his for-hed. But he
condemneth the ſlenderneſſe of his leg's: whylſt
he beholdeth and iudgeſh, by chaunc, ther cam
a

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a hūntoꝝ. The hart fleeth swifter than a dart,
and faster than the est wynd dꝛyving a stozm.
The dog? folow-after the hart flyng-away.
Bꝛt when he had entred a thik wꝛod, his
hoꝛnꝝ war wꝛaped in the bolwꝝ. Then at-last
he praised his leg? and condemned his hoꝛnꝝ
whiçh cauꝝed that he was a prey for the dog?.

The moral.

We craui thing? to be fledd, and fle thing?
to be craued, the thing? that hurt plæz vs,
and thoꝝ thing? dis-plæz vs that ar profit-
abl. We deꝝyꝝ blessednes befoꝝ we ynder-
stand whar it iz. We sek the exceling of
welch & the loftines of oꝛnoꝝ, we think hap-
pines to be sett in thæꝝ, in whiçh, not-with-
standing, ther iz much labor & gref. That-
sam Liricus our [frend] sheweth it trini-
ly, saying :

The græt pyn-tre iz bætn to and fro
moꝝ-oftn with the wynd?, and the hih
tower? fal-dꝛown with a heuier fal, al-
so the lighning? stryk the hihest hil?.

37. Of the wolfe? and the lamb?.

The wolfe? and lamb?, who hau a dis-a-
greing by natur, had onc a true, pledge?
being

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being geini on both sydes. The wolfe gau their whelpes, the shep gau a band of dogges. The shep being quiet and feeding, the yong wolfe mak a howling for the dezyr of their damis. Then the wolfe braking-in cry-aloud that the promys and laig is brokni, and tar the shep in peccer, being destitut of succor.

The moral.

It is a foolishnes if thy deliuer too thyn enemy thy defence in a trecty of pac: for he that hath ben an enemy, per-aduentur poth not-yet læu-of to be an enemy: and per-aduentur wil tak occasion, why he may set-upon the being lest naked of defence.

38

Of the adder and the fyl.

Adder fynding a fyl in a forge beginneth to know it, the fyl smyled, saying: What, thy fool what dost thou? thou shalt weer-out thy teth befor thou canst weer me, who am wont to byt-of the hardnes of metal.

The moral.

Look agein and agein with whom thou hast mater. If thou whet thy teth ageinist a stronger than thy-selfe, thou shalt not hurt him but thy-selfe.

Of

39. Of a wood and a contry-man.

At what tyme trees had their spech too, ther came a contry-man into a wood, desyring that he miht tak a hylu for his ar. The wood consenteth. The ar being mad redy, the husband-man beginneth too cut-dowen the trees. Then, and truly too-late, the wood repenteth his gentleness. It was sozry that it-selk was caus of his-own destruction.

The moral.

Se of whom thou deseruest wel. Ther hau ben many, who hau ab-used a good turn receiued, too the destruction of the geiour.

Of the memberz and the bely.

40.

Of the foot and hand accused the bely, that their gainz war deuoured of him being ydl. They bid that he should laboz, or that he should not craui too be nourished. He entreateth one and agein, yet the hand deny nourishment. The bely being consumed with fasting. When al the memberz began too faint, then the hand would hau ben duty-fyl at-last, but it was too-late. For the bely being
wark

Weak for lak of be castt-by the maet. So
whylst al the memberz dw enuy the bely, they
perish with the bely.

The moral.

Cuin-a; it iz in the felowship of the mem-
berz: so manz felowship fareth. A mem-
ber nedeth a member, a frend nedeth a
frend: whar-for men must bz changabl
good turnz, nether thal riches nor the topz
of dignity, sau a man ynough. Friendship iz
the only and chf defenc of most men.

41. Of the Aap and the fox.

The Aap entreateth the fox, that he would
geu her part of hiz tail to couer hir but-
tokz. She sayed that it waz a byrden to the
fox, which miht be to her a profit and onoz.
The fox answereth that he hath no-thing too-
much, and that he hath-leuer that the ground
be sweptt with hiz tail, than the ap's byttokz
be couered.

The moral.

Ther be that lak: ther be which hau too-
much: yet no rich man hath that conditi-
on, that he comforteth the nedi with hi; su-
perfluos thingz.

42. Of the hart and the orñ.

A hart flyng a hunteꝝ got him-self into a stal, and prayeth the orñ, that he may ly hydd in the stal. The orñ deny that it is safety, and that the maister and seruant wil com by-and-by. He sayeth that he is without car, so that they do not betray him. The seruant entred, he seeth not the hart hydd in the hey, and goeth-forth. The hart reioiceth, and now saith no-thing. Then on of the orñ being wyȝ both with ag and counsell, sayeth, it was aȝi to deceiue this felow, who is a mold, but that thou ly hydd from our maister, who is Argus, that is a hard work, that is som labour. Soon after ward the maister cometh-in, who serching al thing? with his yis, and feling the mow with his hand perceiueth the hart? hornis vnder the hey. He calleth a lowd for his seruant, they run thither, they kil and tak the wylde best.

The moral.

In aduersity and dangerȝ hyding placeȝ
ar hard to be found, ether bicauz il luk,
as it began, vereth them, or bycauz being
lett with far, and being void of counsell,
they

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they betray them-selues through un-skill-fulnes.

49.

Of the lion and the fox.

The lion was sick, the beast went too see him, the fox only delaying his duty. The lyon sendeth a messenger too her with a letter, that miht warn her too com. And that his only presenc would be a very-acceptabl or thank-ful thing too him being sick. And that ther was no danger, why the fox should fear. That the lion truly was from the beginning most-frendly too the fox, and ther-fo: he desyzed his familiar talk. Mo:ouer, that he was sick and lay-abed, and also if he should be wiling too hurt (which thing was not) yet he could not hurt. The fox wryteth-again, that she wissheth that the lion may war whel, and that she wil pray the god: for it. But that she wil se him in no wyz. That she is a-fraid by-cause-of the step: of the beast, which step: fo: az-much-az they be al toward the lions den, and non ofwaro, that that thing is a shew, that many beast: hau gon-in, but that non hath gon-out.

Horac in the first book of his epistls, saith:

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I wil reherc what of-old tyme, the wari for
did say,

Unto a lion that was sik : the step me græt-
ly fray,

Bycaus al be looking toward, no step look
the bak way.

The moral.

Tak hed how thy trustest word. Except
thu wilt tak hed, word shall be gein the
ofn tyme. A ges is to be takn som tyme of
word, som tyme of ded. And of thax trust
is to be iudged.

44. Of the fox and the waxel.

A Fox being lan throuh long fasting, by
chance cræpt into a hutch of corn or
mael] throuh a narrow chink. In the which
when she was wel fedd, afterward hir bely
being stretchd-out, did let her, assaying to
go-out agein. The waxel hauing-beholdn her
wrigling a-far-of, at-length warneth her, if
she deyr to go-out, she shoud go-agein be-
ing lan to the hol, throuh which she entred be-
ing lan.

The moral.

Thy maist se that very-many men be
glad

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glad and mery, voyd of carz, with-out
troblz of the mynd, in a mannes of lyf or
estat. But if they hau ben mad rich, thy
shalt se them go sad, neuer look-yp, ful of
carz of the mynd, ouer-whelmed with
grefz.

Horac reherceth this litl fable thus :
By chanc a lan for did crap throught strait
holz into a hutch
Of mael, and being fedd assayd, too go-forth
thene agein
In vain, with body ful : too whom the warre
sayeth thus :
If thy wilt get-out from that plac, thy must
go-agein lan
Unto the narrow hol, which thy being lan
hast entred-in.

Of the hors and the hart or stag.]

45.

A Hors mad war with a hart. At-last be-
ing dryun out-of the fedingz or lazez]
he lamentabli dezpyed the help of a man. He
cometh-agein with a man, he goeth-down in-
to a plain feld, and is now mad conqeroz,
being beför ouer-comed. But yet his enemy
being

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being conquered, and putt vnder bondage, it
is of necessity, that the same ouer-comer be in
bondage too the man. He suffereth a hors-man
on his bak, and a byrd in his mouth.

The moral.

Many stryue against pouerty, which being
ouer-comed by fortune or pain-fulnes, oft tyme
the ouer-comers liberty is vtterly
gon. Truly the maisters and conquerors
of pouerty, begin too be in bondage too riches,
they are vered with the desyres of couet-
ousnes, they are keptt in with the byrds of
sparing, and doe not hold the mezur of get-
ting, and dar not by the welch gotten, being a
iust punishment of couetousnes.

Of this litle fable Horace speaketh in the
first booke of his epistles.

The hart better in fight, dryueth-away the
hors

From commun pastur, til the hors wark
with long fight.

Hath got the help of man, and takn byrd:
but

After the violent hart went-away from fo
fight,

This

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This putteth not * of agein, hors-man from
bak, nor bit

From mouth : so he that ferd, pouerty, now
doth lak

Freedom, better than gold : who knoweth
not too gyd

A litl, shal seru lewd, and bar a maister on
bak.

AG

Of two yong men.

TWOO yong men sein with a cook, that
they wil biy meat. The cook doing other
thing, the on snatcheth flesh out-of a basket,
and geueth it too his felow, that he miht hyd
it vnder his garment. When the cook saw
part of the flesh takn from him, he beginneth
too accus both of theft. He that had takn it
*away swareth deply, that he hath no-thing,
and he that had it swareth earnestly lyk wyz,
that he tok-away no-thing. Too whom the
cook sayeth, truly the thef is hydd from me
now. But he by whom ye hau swozn, hath
sen it, and knoweth.

The moral.

If we offend in any thing, men know it
not by-and-by. But God seeth al thing,
who sitteth abou the heuin, and beholdeth
the

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the depe. Which thing if men would consider, they wil offend moze-slowly and moze-warly.

47. Of the dog and the bychoz.

When a dog had carped flesh fro a bychoz in a Chamblz, he got him-self too his fet by-and-by as much as he was able. The bychoz being stryken with the los of the thing, at-first held his pace, afterward taking-again corag called-alowd too the dog a-far-of, thus : Darrant-thef run in sasty, thy maist with-out punishment. For thy art saf now bycauz-of thy swiftnes.

The moral.

This fable maneth that al men for the most part ar mad wyz at-last, when they hau receiued harm.

48. Of the dog and a shep.

A Dog catcheth a shep vnto law, saying earnestly, that the shep oweth him bred thorow borowing : she denyeth it. The kith, the wolf, the raiin, ar sent-for, they affirm the matter, the shep iz condemned, the dog catcheth the condemned shep, and plyketh-of his skin.

The

The moral.

Whar-az euery man knoweth that very-
many be oppreſed, throught ſal's witneſing.
This fable teacheth it alſo very-wel.

49. Of the wolf and the lamb.

A Wolf meeteth a lamb waiting-on a got,
ſhe asketh the lamb, why, hiſ mother be-
ing forſakn, he would rather follow the ſtink-
ing got, and counſelēth the lamb, that he
ſhould go-agein too hiſ mother's tet, being
ſtretcht-out with milk, hoping that it would
be ſo, that ſhe miht pluk the lamb in pēce,
being lædd-aſway. The lamb ſayeth, O wolf,
my mother committed me too this got, the
cheſeſt car of-keepiſg me iſ geiui too this got.
I muſt obey my parent, rather than the, who
craueſt too læd me a-ſyd, and ſoon after too
pyl me aſunder being lædd-aſyd.

The moral.

Be not wilſing too beleii al men : for ma-
ny thylſt they ſeem too profit other, in the
man ſayn prouyd for them-ſeli.

50. Of a yong man and a cat.

When a certein yong man had bred
a cat much in plæzantnes and loui,
If he

he prouoked Ctenus with praierz, that she would trans-form the cat vnto a wo-man. Ctenus begineth too tak græt pity, and hær-eth him praying: a chaing of fauor iz mad, which throtably plazed the yong man louing her exceedingly. For-why she was altoget-her pretty-fyl of moistnes, a pretty-faier on, and a pretty-trim on. They go after ward in- to the bed-chamber, they lauh, they play. And not long after, the goddes dezying much too prou, whether the cat had changed manerz also with hir body, putteth-in a litt moue thoro:th the gutter. Ther a thing hapned wo:thy altogether of lauhing and pas-tym, the yong wo-man straiht-way chaceth the litt best being lookt-on. Ctenus disdayning the thing, turned the fauor of the wo-man a- gein into a cat.

Which set the handz, with legz the armz, Cte- nus soon changeth thar,
A tail also iz aded too memberz that chang- ed war.

The moral.

They chaing arz, not the mynd, who run beyond the sæ: and it iz too-yn-ari a thing too læu accystomed thingz: althoth thu
thrust

thrust natur * alway with a fork, it wil
run-bak agein, Horac sayeth.

51. Of the husband-man and his sonz.

A Husband-man had many sonz, som-
what-yong, and they war at stryf a-
mong them-selu, whom the father laboring
gratly too draw too the leu of ech-other, a litl
fagot being sett-too, he bideth en after an-o-
ther too bræk-asunder the fagot being tyed-
about with a short cord. The wark yong yuch
assayeth it in vain. The father lozeth the fa-
got, and geueth agein too euery-on a litl
wan, which when euery-on according too their
litl strength did azily bræk. He sayeth, O
litl sonz, thus no man shal be abl too ouer-
com you agreing-together. But if ye wil
rag with mutual hurt, and prouok varianc
among your-selu, ye shal be at-last a prey
too your enemyz.

The moral.

This rehercal teacheth, that by agrement
smal thing? do eneræc, by varyanc græt
thing? decay.

52. Of the contry-man and the hors.

A Contry-man dryueth on the way an
empti hors, and an as very-much lodn
with

with small pack. The sely as being wery, prayeth the hors that he would help his burdñ som tyme, if he would that he be without harm. The hors denyeth to do it. At last the sely as being greued with the weight of the burdñ, lyeth grouning and dyeth. The maister layeth al the burdñ and ded asē skin also on the horse's bak, with which when he was ouer-pressed, he sayeth, O wretch that I am, I am now thus occupped by my desert, who of-late would not help the laboring as.

The moral.

We ar warned by this fable, that we should help our friend being oppressed. Plato sayeth, Our contry chalengech a part of our birth, and our friend also.

53. Of the collyer and the fyler.

A Collyer cald-in a fyler that he might dwel with him in on hows. The fyler sayeth, My friend, that is not too me ether a plæsur or profitabl. For I see greatly, lest thou mak those thing, which I mak clæn, as blak as a col is.

The moral.

We ar warned by this rehercal to walk

waſk with ſaltles men : we ar warned
to auoyd the company of wicked men, az
a certein plág. Campanus ſayeth, Com-
pany draweth men together. Traſik
perc alſo into manerz, and euery-ón be-
cometh, az with whom he hangeth.

54. Of the fouloz and the wood-dow.

A Fowloz goeth a-fowling, he ſeeth a
wood-coluer a-far-of making hir neſt
in a very-hih tre, he hyeth thither, finally, he
layeth ſnarz, by chañc he trædeth on a ſnak
with hi; helz, the ſnak bíteth, the fowloz be-
ing mád a-fraid with the ſudden euil, ſayeth,
O wretch that I am, whylſt I lay ſnarz for
an-other, I-my-ſelf am yn-down.

The moral.

This fable ſignifieth oz maneth] that oft
týmz they be en-traped with their-own
artz, which practiz new materz.

55. Of a trumpetoz.

A Certein trumpetoz iz tákn of the ene-
myz, and ladd-away, he ſareth grately,
and beſedheth that they would ſpar him be-
ing harmles. He ſayeth that he in no wyz
was

was able to kill, neither yet was willing, seeing
that he carried no weapon at any time, but on-
ly a trumpet. They contrarily rage with an-
ger, noise and strife. O wicked fellow, dost
thou nothing? Thou hurtest most, and now
thou shalt be killed here, because, where-as thy-
self (as thou confessest) art un-skil-ful of matter
perteyning to a soldier, thou stirrest and tæze-
st on the mynd of other with the same thy
boon.

The moral.

Many offend very-greivously, who counsell
princes, being other-ways ready ynough to
evil, that they do un-justly, and sound to
their ears certain thing of this sort. But
why doubt you? Have ye forgoten that ye be
a prince? Is it not law-ful for you what ye
lust? You are greater than the law: the
name of law-breaker can not fall on you,
who also rule the law them-selves. Your
posses nothing that is not yours: you are
able to save and to spill. It is law-ful for
you to encroach with wealth and dignity
whom it seemeth to you. It is law-ful for
you to take-away, when it shall please you.
Other thing, either reprehend or commend
other

other men. No-thing wil be vn-donest for you.

56. Of the wolf and the dog.

A Wolf by hap-hazard meteth a dog in a wood befor day, he saluteth the dog, he iz glad of his coming, finally he asketh the dog by what man he iz so clæn. To whom the dog answereth, my maisterz car dooth this: my maister maketh-much of me saluving on him, I am fedd from my maisterz deintyest tabl, I neuer slep a-brod, also it can not be sayed, how be-loued I am of al the hows-hold. The wolf sayeth, O dog, with-out dout thou art most-happy, to whom so liberal and gentl maister hath hapned, with whom I would-God I miht dwel too: No liuing creatur should be any-whar happier than I. The dog seing the wolf very-dezyrous of a new estat, promiset that he wil bring-to-pas, that the wolf may tary in som part with his maister, so-that he can be wiling to let-go som of his old wyldnes, and to seru a seruic. The sentenc standeth, it plazed the wolf to walk to the parish, they utter verry-many speches in the iorny. But after that it was ligh, the wolf seing the dog fretted nek sayeth,

sayeth, O dog what meanest thou the same thy neck altogether without her : he answereth, I was wont being some-what-fierce, to bark at my maister's acquaintance, and like wags at strangers, and some time to bite : my maister baring it grievously, knockt me with accustomed stryke, forbidding also that I should not fly-on any but a thief and a wolf. So by beating I was conquered and made gentler, and have keptt this a token of my natural fiercenes. This being heard : the wolf sayeth, I bity not thy maister's friendship so deepe. Tharfor far-wel dog, with the same thy service, my liberty is better for me.

The moral.

It is more to be wished to be a maister in a poor cottage, and to eat hungrily brown bread, than to be plenty-ful tables in a very-large palace of a king, and to live bound and in fear. For liberty is banished out-of a high palace, whar wrong that must be taken cometh, and whar wrong must not be spoken of.

57. Of the husband-man and his dog.

When the husband-man had wintered in the country some long while, at last

last he began to trauele with the lak of necessary thing. He kileth his shep, soon after his got; also, last-of-all he kileth his orñ too, so, that he miht haue to sustein his sely body almost consumed with hunger. The dog; seeing it, appoint to seke safety by runing-away for they say that them-selues shal not liue any longer, seeing that their maister did not as-much-as spare his orñ, whow; trauele he vzed in doing his contrie-buzines.

The moral.

Se into what holus thy yeldest thy-self for hy; sak. Som maister; be very-vngentl. For many now-a-dai; sal into that madness, that they destroy their seru-ant; with mis-chance, euil, and los, ye willingly.

58. Of the fox and the lion.

A Fox that had the lion; hugnes vn-ac-customed, by chance looking-on that best one and agein trembled and ran-away speedily. When now the third tyme the lion offered him-self ageinst her, ther wanted so much as that the fox feared any thing at-all, so, that she went too him boldly and saluted him.

The moral.

We maketh al vs the bolder, ye with thos,
whom befo: that we hau ben bold scarcly
to look-on.

59. Of the fox and the eagle.

The fore: cub o: yong-on] ran-fo:th a-
bred, and being caught of the eagle cryeth
fo: the faith-fulnes of the dam o: mother] she
runneth thither, and prayeth the eagle, that she
would let-go the cub that was caught: the e-
agle hauing-gotn the prey, flyeth-yp to her
yong-onz. The fox soloweth, a fire substance
being caught-yp, a: thow she war about-to
spil the eagle's bilding? by firing. When now
it had got yp the tre, the fox sayeth, doo thy-
thy-self sau the and thyn, if thou canst. The eagle
trembling, whylst she feared the firing, sayeth
spar me and my litl chylde: I wil rest o:
thyn what-soeuer I hau.

The moral.

Understand by the fox sely-poor men,
whom to oppres with fals accusationz,
and to handl with iniury, the rich hau a
dezy: a-lyk. But the crot? hau also som
tym their anger, and thos wackling? som
tym reueng wrong orderly.

Of

60. Of a husband-man and cránz.

A Contry-man layeth a snar for cránz and geē ating-by cōrn, cránz ar takn, geē ar takn, a harrn iz takn too, she besedeth or umbleth] [hir-self] crying that she iz vn-hurt-ful, and that she iz nether crán nor goe, but the best of al birdz: who verily hath accustomed al-way too do seruic too hir parent or dam] diligently, and too cherish hir dam being strykn with old-ag. The husband-man saith, no-thing of thæz iz vn-known too me, but seing-that I hau takn the with the hurt-ful, thy shalt dy with them too.

The moral.

He that committeth an offenc, and he that twineth him-self companion with the lewd, ar punished with lyk punishment.

61. Of the cok and cat.

The cat cometh too at the cok. But not hauing caus ynough too hurt, she beginneth too accus the cok, saying-oft that he iz a noyz-ful bird, as he that by niht with his voic so thzil a-wakneth men sleping. He sayeth that he iz hurtles, soz-as-much-as he

Strētch-up men so vnto [their] woꝝk. The cat contrarily rageth, thou dost no-thing thou wicked on, thou hast-to-do with thy mother, and dost not forbear thy sister. When the cok endeuored to cler that too, the cat raging moꝝ-ernestly, sayeth, nether dost thou any thing in this point. I wil plyk the * asynder to-day.

The moral.

William Gaudanus sayeth, that it is an old saying, that a staf is easily found, that thou maist beat a dog. An euil man, if it shal lyk him, wil cast the * down by som law, [and] by euery wrong.

62. Of a shepp-herd and husband-man.

A Boy fedde shep in a litle medow being som-what-hib, and crying-out in sport that the wolfe was thær, called the husband-men al-about. Whylst they, being moked o-uer-often, do not help the boy crying-out for help earnestly, the shep ar mad a prey to the wolfe.

The moral.

If any shal accustom oꝝ bz] to ly, he shal not be beleft lightly, if at any tyme he shal begin

begin to tel truch. That fable in Horac is
very-nere the former fable.

Nether doth on onc' moka tak car to help in
the cros-waiz

A deceiuoz with brok'n leg, thowth ther
flow many terz,

[And] hauing-swor by the holy son of Jupis
ter would say

Ye cruel folk tak-yp me lam, beleu, I doo
not play,

The neihbozhood hozc cry-bak agein, a
strangoz doo thy pray.

63. Of the eagle and the crow.

An eagle flyeth from a very-hih step-hil
ynto a lambz bak, the crow seing it, az
apish, delighteth to doo lyk the eagle, he seteth
him-self *dowon on a wetherz flyc, he being
sett-dowon is en-tangled, being en-tangled
is caught, [and] being caught is castt-forth to
hylddern.

The moral.

Let euery-on esteem o2 valu] him-self
with hiz-own vertu o2 strength] not with
otherz. Mezur o2 met] thy-self with
thy-own foot, sayth Horac. Thy shouldest
be

be willing to do, thy shouldst assay that
which thy maist be able to do.

64. Of an envious dog and an ox.

A Dog lay-down in a stall full of hay, an ox
cometh that he might eat. The dog lifting-
up him-self forbidd him. The ox sayeth, God
destroy the with the same thy envying, that
nether art fedd with hay, nor sufferest me to
be fedd with it.

The moral.

Very-many be of that natur, that they en-
vy that thing in other, which them-selves
can not attain-unto through want of wit
or judgment.]

65. Of the crow and the sheep.

A Crow fluttereth on a sheep's back. The
sheep sayth, if thy shouldst flutter so on a
dog, thy shouldst have mis-hap. But the crow
sayth, I know on whom I leap, being trouble-
some to the quiet, [and] friendly to the cruel, or
mighty.]

The moral.

The innocent or hurtles] and the plain or
simple] have a continual strife prepared
with

with the evil. Every innocent or most-hurtles] is batri-dowen to the ground : But no man troubleth the ear of the hurtful, and very-cruel man.

66. Of the pe-cok and nihtingál.

The pe-cok complaineth to Juno the sister and wyf of the mihti Jupiter, that the nihtingál singeth swet, [and] that he is moked of al men for his hoze hozenes. To whom Juno saith, euery-on hath his gift from God. The nihtingál exceleth-far in singing, thy excelest with fetherz: It becometh euery-on to be content with his-own chañc.

The moral.

Let vs tak with a thank-ful mynd the thing that God geueth frely, nether let vs sek grater thing. God dooth no-thing rashly.

67. Of a cat som-what-old, and of myc.

The cat laking strength, bycauz-of old-ag, was not abl now to chace myc as she was wont, she began to deuyz deceit, [and] hydd her-self in a litt bæp of what or mæl]
hoping

hoping that it would be so, that the might catch with-out labor. The myc run thither, and whylst they couet to at what al ar deuored of the cat yntw on.

The moral.

When any-on is destitut of strength, ther iz ned of wit. Lysander the Lacedemonian was wont to say oft-tymz, whither the lyon's skin might not com, the fore's skin must be takn. Which ye may say mor-plainly, thus : What vertu can not do ynough, suttly must be vzed.

68. A fabl takn out-of Mantuan.

A Certen contry-man gathered very-sauery aplz of an apl-tre which he had in a very-ner litt feld, he gau gathered o2 chozn] aplz to his maister being a townz-man, who being entyce with an yn-credibl swetnes of the aplz, at-length remoued the apl-tre yntw him-self : the apl-tre being very-old withered, and thar the aplz and apl-tre war lost together o2 a-lyk.] Which when it was told to the god-man of the hows, he sayth, alas how hard a thing iz it to plant o2 set] an old tre in an-oyer plac : I had

had ynogh and spar, if I had know'n to lay
brydls on my couetousnes, and to gather the
fruit from the bow. Pantuan rehærceth this
fable, thus :

A contry-man ríht-sweet apls did gather
from a tre,
Wher-of he waz wont to geu gift, to
townish maister frē :
But the maister enticed with the sweet-
nes of the fruit,
Re-mouid the tre into the ground, next to
hiz-own holws sett :
But bycauz it waz ouer-öld, re-mouied
soon did dy,
And the encrac with the bredoz did perish-
ytterly.
It waz ynogh, sayth the maister, apls to
tak, alas,
Al is re-mouid a tre when it warth hard with
ag long pass.

The moral.

They that be too-wyz, and solow thingz
yn grantabl, ar foolz : he that is wyz re-
straineth hiz desyz.

69. Of the lyon and the frog.

A Lyon hauing-semed to hære a voic,
 læpt-forth not without trembling, look-
 ing-for som thing of græt fôrce or valu,] at-
 length ther goeth a litl frog or sely frog jout-
 of the water : far being putt-away, the lyon
 approhing tradeth-doun the sely bæst with
 hiz fet.

The moral.

This fable forbiddeth vain farz, as that fable,
 tuching the brood of the hilz, being turned
 by William Gaydarius.

70. Of the emot.

The emot being thirsti cam to a spring,
 that he miht drink, by chanc he fel into
 the well, a culuer helpeth him with a botch
 cast-doun from a tre a-far-of. The emot
 climbing-on the botch iz sauéd. A sowloz iz at-
 hand that he may tak the culuer : the emot
 dooth not suffer him, he catcheth the sowloz
 foot with byting, the culuer flyeth-away.

The moral.

This fable teacheth that god wil must be
 requyted to them that deseru very-wel.

Of

71.

Of the bird.

When the kynd of bird wandered-a-
broad frely, they dezýred that a king
myht be geuñ them. The pe-cok thought him-
self chesly worthy, who should be chosñ, by-
cause he was the beuty-fulest. He being ac-
cepted or takñ for king, the py saith, O king,
if thy reynning, the argl shal begin to chace
ys stoutly as she is wont, by what man wilt
thú drú her-away? How wilt thou sau or
kep] ys?

The moral.

In a princ the sauior or beuty] is not so to
be regarded or loht-to] as the strength of
body and wyzdom.

72. Of a sik man and a phizicion.

A phizicion lookh-to a sik man, at-length
he dyeth. Then the phizicion sayeth to the
kinz-men or cozñs] this man dyed with in-
temperanc.

The moral.

Except a man wil leu dronkñnes and
vain plæzur spedyly, ether he shal neuier
com too old-ag, or-else he shal hau a very-
short old-ag.

73.

Of the lyon and other.

The lyon, the as, [and] the for go a-hunting o: to hunt] a grāt hunting o: quarry] is takn, the takn quarry being commanded to be deuīded, [and] the as laying singl o: seueral part to euery-on seuerally, the lion roareth-out, he catcheth and tareth the as in pece. Afterward he geueth that buzines to the for, who being suttler, when, a-grat-dail the best part being sett for the lyon, she had reserued o: keptt] scarc the lest part for her-self, the lyon asketh of whom she was so taught. To whom she (shewing the ded as) sayeth, the calamity, [destruction o: misery] of him hath taught me.

The moral.

He is happy whom otherz harmz mak war.

74.

Of the kid and wolf.

A kid looking out-of a window was bold to rail at a wolf passing-by. To whom the wolf sayeth, thy wicked on, thy dost not spæk in reproch to me, but the plac.

The moral.

Both the tyme and the plac geu pnto a man boldnes oft-tymz.

Of

75.

Of an as.

As complaining of the cruelty of a gardner, beseecheth Jupiter that another maister be geuen him. Jupiter graciously heareth the as's praier, [and] geueth him a tyloz: with whom when he caried tylz and heuier burdñs on his bak, he went-again to Jupiter, [and] praiceth that a maister miht be geuen him, that miht be meker, or gentler,] Jupiter lauhed. Yet he left not of to be earnest, [and] to pray or entract] so much vntil he constrained Jupiter. Jupiter geueth him a tanor, whom when the sely-as throtthly-knew, he sayeth, alas wretch that I am, who whylst I am content with no maister, hau hapned on him, that wil not spar as much as my skin, as much as I ges or soz-se.]

The moral.

We condemn al-way thingz that be present: and craue new, which (as it is wont to be sayed) be not better than the old.

76. Of an old wo-man and [hir] maid.

A Certain old wo-man had very-many maidz, whom she called-by to work daily

ly befor it wared liht, at the crowing of a cok, which she cherished at hom. At-length the maid, being moued with weynes of the daily buyness, kil the cok, hoping now he being kild, that them-seluz shal slep vnto mid-day or noon] But this hop deceiued the wretched maid. For as the mistres knew the cok kiled, she commandeth them too ry after ward or from-thenc-forth] in the vn-tymly nght.

The moral.

It is comunly spokn : whylst many men study to auoid an ouer-heavy euil, they fall into an-other contrary [to it.]
He falleth on the rok that wil auoid the gulf.

77.

Of the as and the hors.

As thought a hors blessed or happy,] bicauz he was fat, and liid in ydlnes, but sayed that him-self was vn-happy, bicauz he was laen and carren-laen, and was occupied of an vn-mek or vn-gentle maister with bearing burdins daily. Not much after men cry to wepnis or al-arm is cryed.] Then the hors puteth not away the hors-man from his bak, nor the byrdle out-of his mouth, nor wepn

wepn from his body. This being seie, the as
thanketh God grately, that he mad not him a
hoꝛs, but an as.

The moral.

They be wretched & in misery] whom the
comyn sort iudgeth blessed & happy,] and
ther be not a-few blessed, that think them-
seluꝝ very-wretched, & in most misery.]
The shoo-makoz sayth that the king is hap-
py, whom he seeth furnished of al thingz,
not considering into how græt businesz
and carz the king is drawn, when in the
man whyl him-self singeth with pouerty
the best [of al.]

78.

Of a lyon and a got.

A Lion hauing-spyed a got walking on a
hieh steep-hil by chañc, warneth her, that
she should com-dowen rather into the greñ
medow. The got sayeth, per-aduentur I
would doe it, if thy war-away, who dost not
counsell me it, that I should not tak any plaze-
ur ther-of, but that thy being hungry mightst
hau what thy mightst deuour.

The moral.

Beleif not al men, for som prouyd not for
the, but for them-seluꝝ.

Of

79. Of the rāiū and other bird?

The rāiū feineth him-self too celebrat or too ōno:] his birth-yr, [and] inuēteth or caletth-in] the smal bird? too super. They com al for the most part, the rāiū with græt reioicing and sauio: receiueth them that com, and tareth in pece? the receiued.

The moral.

They be not al frend? that spak-fair, or feiū that they be wilīng or wil] do liberal-ly or gentlly] pwiūzīz ly-hyūdo vnder this hony.

80.

Of gec.

Gec beīng in company wīth crānz wāst-ed a feld, who beīng hærdd, the contry-men ar caried vnto them forth-wīth. The crānz, hauīng spyed the contry-men, fly-away, the gec ar takū, who beīng lett wīth the byrdn or weīht] of theī body wæ not ablē to fly-yp.

The moral.

A toūn beīng won of the enemy, the po: or nedi] geteth-away him-self azily, but the rich īz in bondag beīng takū.

Of

81.

Of Jupiter and the Aap.

Jupiter grately-dezying too know who of mortal [creaturz] brought-forth the trimmest yong-onz, commandeth what-soeuer liuing thing is any-whar too be called-together. They run-together too Jupiter from-every-whar, the kynd of folwz and bæstz wær present o2 commi:] among whom when the aap cam-thither too, bæring hir il-fauored kitlingz on hir arm, no-man could temperat o2 mazur] him-self] from lauhing, but Jupiter him-self lauhed very-exceedingly too. The aap her-self sayeth thar by-and-by, ye mary, Jupiter too our iudg knoweth that my kitlingz grately excel al how many soeuer be her.

The moral.

Onz-own is saier too euery-on: as the proverb is. And els-wher in Theocritus. Thoz thingz that be læst fair o2 folwleß] sem fair too on louing them.

82.

Of the ok and the red.

The ok being very-ful of disdain and pryd goeth too the red, saying, if thy hau a coragios brest o2 stomak,] com-on too the fith

h

o2

or battel] that our twoz chanc may shew
whether is better or excelleth] in strength or
forc.] The red hauing-marueled no-thing at
so grāt triumphing of the ok, and the vain
boasting of his strength, answered thus: I re-
fus stryfe now, nether dooth my fortun greū
me. For thouth I be mouiabl vnto euery
part or syde] yet I througly-ouercom the
noyful or sound-ful] tempest. If one king
aeolus shal send-forth the waasting wynd
out-of the wyd den or cau] thou wilt fall with-
al, and then shalt be mōkt of me.

The moral.

This fable declareth, that they ar not al-
way the strongest, that triumph on other,
thouth prouoked with no wrong.

88. Of a fisher and a litl fish.

A fisher drew-out a litl fish with a hook
dabbed with mat or baited, [and] cast
into the water. The captiue or fish being
taken] prayeth and besedeth him that he
would let her being a very-litl-on to go a-
way, and to grow, that afterward he might
get her being greater. The fisher sayth, I by
not hop with pryce, who verily hau ben al-
way

way of that natur, that what-soeuer I miht
I was moꝝ wilīng rather too tak [it] a-way
in the present oꝝ with-out delay.]

The moral.

This fable warneth vs, that we looꝝ not
from our fingerꝝ sur thing, throug hop of
vr-sur thing, at any tyme. For what is
foolisher (as is in Cicero) than too hau vn-
certentyꝝ foꝝ certentyꝝ.

84. Of the emot and gras-hopoꝝ.

WInter goīng-on, the emot drew
what into a flooꝝ oꝝ plain plac] too
the sun. The gras-hopoꝝ seeth it, she runneth
thither [and] asketh a coꝝn. The emot sayeth,
why dost not thy by my exampl draw in
somer, and lay on a harp, what-soeuer thy art
abl: She answereth, that she spent that tyme
in singing. The emot lauhing, sayeth, if thy
art wont too sing in somer, thy art hungri
now woꝝthily.

The moral.

We ar warned by this litl fable, too sek
thoꝝ thing, whar-with wark old-ag may
be susteined oꝝ holdn-by] whylst az-yet
ther is strength of body. By winter vn-

derstand old-ag, by somer ynderstand
yuth, and that-sam flour of ag.

85. Of a lion and a bul.

A Bul fledd from a lion, [and] hapned on
a got. The got thretēth with horn and
frown-ful for-hed. To whom the bul being
ful of wrath or anger,] sayeth: Thy for-hed
drawn-together into wrinkl's doth not
mak me a-fraid, but I fear the hug or fere]
lion; who except he claud too my bak or war
at my hel's,] thou shouldst know now that it is
not so smal a mater too fith with a bul, and
too folow the blyd of my wound.

The moral.

Calamity or misery] is not too be aded or
putt] vnto men ful of misery. He is in
misery ynough, that is one in misery.

86. Of a nyrc and the wolf.

A Nyrc thretēth a chyld weping, that he
should be geuin too the wolf, except he
would hold his pac. By chaunc the wolf hear-
eth it, [and] taryeth at the doo in hop of mat,
at-last the chyld warcth-stil, slep creping on
him. The wolf retyrneth into the wood, be-
ing

ing fasting & empty: the she-wolf enqy'reth or asketh,] whar the prey is. He ful of wailing or groning] sayeth, word? war geun me: a nure thretned that she would cast-out a chyld that weptt, but she deceiued me.

The moral.

Trust is not to be geun to a wo-man.

87. Of a snail and a har.

WErines of-crawping took the snail, she promyseth perlz of the red sa, if any would list her * vp into the air. The agel listeth her * vp, [and] asketh reward, [and] digeth with hir nailz or talant?] the snail not hauing a reward. So the snail who grately dezyred to se the starz left hir lyf in the starz or celestial synz.]

The moral.

Be content with thy fortun. Ther be som, who if they had remained low or umbl] miht ben saf, [and] being mad losti hau sakn into dangerz.

88. Of crabz, the mother and the son.

The mother or dam] warneth the crab going-bakward, that he should go for- ward:

ward: He sayeth, mother, go before, [and] I will follow.

The moral.

Thy shouldest reprove non of a fault, wher-
of thy-self maist be reprovéd.

69. Of the sun and the north-wynd.

The sun and north-wynd striv, whether
is stronger. They covenant to prove their
force upon a traile: or way-faring man,
that he should bear the victori, that strake-of
the clock. The north-wynd seteth-on or goeth-
to the traile: with a terrible-roaring storm,
but he laucheth not of from-going, doubling
his clothing or garment.] The sun's turn is
com, when the storm being clam-overcomed
by little and little seteth-out his beams. The
way-faring man beginneth to be hot, too sweet
and too blow. At-last not being able to go-on
getteth shadowed cold, and sitteth-down un-
der a wood full of leaves, his clock being cast-
away. So the victori hapned to the sun.

The moral.

See again and again with whom thy
strivest. For althowth thy art strong, per-
adventur ther is an-other stronger than
thy:

thy: or if he be not stronger, certainly craftier, that he can overcome thy strength with his counsel.

90.

Of the as.

As cometh into a wood, he findeth the skin of a lion, with which he being armed, goeth-again into the pasture; he maketh afraid and driueth-away the flock and great herd of cattel. He that had lost him cometh, and seeketh his as. The as runneth at his master being sen, yee he runneth at him with his roaring. But his master (the as's earz being caught which stood-out) sayth, O my sely as I know the very-wel, althowh thou deceivest her.

The moral.

Thou shouldst not seem thy-self too be that that thou art not. Thou shouldst not boast thyself too be learned, when thou art unlearned, neither rich, nor noble, when thou art poor and not noble. For the truth being found, thou shalt be mockt.

91.

Of the frog and the fox.

A frog being gon out-of a fen, professeth physik among wyld beasts in the wood.
She

She sayeth that she geueth place neither too Hypocrates nor Galen. She for moked others belouing the frog. She for sayeth, that she be counted skilful in phisik, who's face is so pale: But let hir cur hir-self. [Thus] she for moked. For the frog's face is of a wan colour.

The moral.

It is a point of foolishness and a mockery to profess that that thou knowest not.

92.

Of a dog biting-much.

The owner bound a clog to a dog biting men often, that euery-on might taketh to him-self. The dog thought that a comeliness was geuen to his vertu, and despyed his familiar. Ther came to this dog another, now graun in age and authority, warning the same dog that he should not mis-take. For he sayeth, that same clog is geuen the for a dis-onour, not for honour.

The moral.

A vain glorious man some tyme accounteth it a praise to him-self, that is a reproch to him.

93.

Of the camel.

A Camel being wery of him-self, complained that byls being notably marked

ed

ed doo go with two hornis, that him-self be-
ing vn-armed was castt-of of other bests.
He prayeth Jupiter that hornis miht be geiui
him. Jupiter laugheth at the foolishnes of the
camel, and dooth not only deny his praier, but
also maketh shorter the best's arz.

The moral.

Let euery-on be content with his fortun.
Foz many going after a better fortun
hau runn into a woys.

94. Of two frendz and a bar.

Two frendz mak a iorny, in their iorny
a bar meteth them, on auoydeth the dan-
ger, a tre being climed. The other, when ther
waz no hop of escaping, clappeth him-self on
the ground. The best goeth thither, the tuch-
eth-oftrn the man lying, and sercheth his
moueth and arz. The man staying breth and
mouing, the bar (thoo fozbareth ded thingz)
and hauing thought that it waz a ded body, go-
eth-away not hurting. His felow asking af-
terward, what the best had sayd into his ar,
whylst he lay. The other sayeth, that he warn-
ed this, that he should neuer mak iorny with
sych-manner frendz.

I

The

The moral.

Faith-fulnes is a seldom bird in the erth,
and most-lyk a blak swan. Aduersity and
danger shew a tru friend.

95. Of the bald hors-man.

A hors-man being bald had tyed in his
cap a counterfet bush of hær, he com-
eth into the plain feld, a sharp north-wynd
blowing, and whylst he taketh il hed of the
hær hat, sodenly the baldnes appereth. The
company-about lauh-alowd, and also he
him-self lauheth too. And saith, what new
thing is it, that otherz hærz fly-away, seing-
that they that wæc myn-own fel-away long-
ago.

The moral.

The hors-man did synly, who waz not an-
gry, but laught with them that lauhed. Tru-
ly when Socrates had receiued a blow
in the market plac, he answered in this
maner, that it waz a troblsom thing that
men know not when they ought to go-forth
with a helmet.

96. Of two potz.

Two potz stood on a riuerz bank, the on
waz erthy, the other of bras, the forc of
the

the flud hó2 bóth : the brazn answered the erthn that særeth knocking-together, that he should not sær any thing, and that he himself wil ták car ynogh, that the erthn be not knokt. Then the other sayth, whether the flud knok me with the, or the with me, bóth shal be downn with my danger. [Thar-fo2 it iz without dout, that I am ouer-matcht of the, or rather I am determined too be separated or seuered from the.]

The moral.

It iz better that a man liu with a lyk companion than with a mihtier. For ther may be danger too the from a mihtier man, and not too him from the.

97. Of a contry-man and fortun.

When a contri-man plowd, he found træzur in the furrowz. He geueþ thankz too the erth, which had geuin him it. Fortun seing that no ðno2 was geuin her, spak thus with hir-self, the foolish man iz not thank-ful too me, when the træzur iz found, but that-sam træzur being afterward lost, he wil trobl me first of al with praierz and an out-cry.

The moral.

When a good turn is receiued, let vs be thank-ful too him that deserueth wel toward vs. For vn-thank-fulnes is worthy too be herest of a good turn, ye which he hath receiued al-redy.

98. Of the bul and the got.

A Bul runneth from a lion, and cometh too a den, seeking a hyding plac. A got that was with-in, runneth with his hornz ageinst the bul going-in. Then the bul roseth-out with thaz word: Truly thy axily resistest my running-away with thy hornz, but if he wer gon-away whom I fle, then thy shalt know, how much a got may differ from the strength of a bul.

The moral.

He that knoweth not that he ought too succor men in misery, or at-last not too hurt them, is a got. For who-soeuer shal not mæzur him-self from the wronging of men in misery, if (az fortun is changabl) god lyk return too wretched men, without dout he wil repent that he hath hurt-ed wretched.

Of

99. Of the Aap and hir brood.

Iupiter had commanded al liuing creat-
ur's to be in his view, to iudge whow's of-
spring was the fairest. The wyld best's hastn,
the bird's fly thither, and also the fishe's swim
to that trial. The aap hyeth last of al, lading
hir brood with hir, the fowl buttok's of which
brood al men laughyng-at, the aap sayeth thus:
Let the victori tary with him whom Iupiter
shal fauor, yet in my iudgment this my son
is very-faier, and of riht to be preferred befor
the chylde'n of al thæz. For this sayyng Iu-
piter laughed too.

The moral.

Both we and our's plæz our-seluz, but let
other's iudgment be tuchyng vs and tuch-
yng our dowyng's, lest, if our-seluz iudge we
be moky with the aap.

100. Of the pe-cok and the crân.

Ape-cok and a crân sup together. The
pe-cok boasteth, sheweth-forth his tail,
and despyzeth the crân. The crân granteth
that the pe-cok is of beuti-ful fether's, but yet
that him-self doth go throgh the cloud's with
a coragios fliht, whylst the pe-cok scarcely fli-
eth vp the roof's of a hous.

The

The moral.

No man should despise another. Every-
 one hath his gift, every-one hath his ver-
 tu. He that laketh thy vertu, per-aduen-
 tur hath that that thy laketh.

101.

Of the ok and the red.

A ok being broken-asunder with a
 mightie south-wynd is throwen-dowen in-
 to a riuer, and whylst it floteth, by chauce
 it hangeth with his bowe on a red. It mer-
 ueloth that the red standeth whol in so græt a
 hurking wynd. The red answereth, that it-
 self is safe, by-geuing place, and by-turning
 a-side, and that it boweth to the south-wynd,
 to the north-wynd, and to every blast. And
 that it was no meruel that the ok did safe-a-
 way, which desired not to yeld but to resist.

The moral.

Strive not against a mightier than thy-
 self, but thou maist ouercom him by geu-
 ing place and suffering. Which thing Vir-
 gil the eloquentest of the poetes teacheth
 trimly, [saying:]

Thy sun of the goddes let vs folow whither
 Fortune do draw vs, or plyk bak again
 What-

What-soeuer shall be, euery fortune must
 Be vanquish't by suffering [this is mor-
 (tein.)]

102. Of the tyger and the fox.

A Hunter chased wold beasts with darts.
 The tyger bideth all the wold beasts to
 stand-aside, & sayeth, that he-him-self alone will
 end the battel. The hunter goeth-on to shoot.
 The tyger is wounded very-much: the fox as-
 keth him running-away from the sight, and
 drawing out the dart, who had so greatly
 hurtt the valiant beast. The tyger answereth,
 that he knew not the author of the wound, but
 that he took a ges by the greatness of the
 wound, that it was some man.

The moral.

Strong men be rash for the most part,
 and cunning ouercometh force, nature, and
 strength.

103. Of the bulz and the lion.

There were two bulz, to whom it pleas-
 ed that their wel-fare should be common,
 and their danger common. The lion seeth them
 feeding-together, althow he be hungry, yet
 he is far-fyl to set on them being ioined-to-
 gether.

gether. First he endeuoreth to put them *asunder with deceit-ful word, then he pulseth them in pece, being separated.

The moral.

No-thing is surer than agreing together, ye variācē maketh strong men to be weak.

104. Of the tre and the bushe.

The fir-tre is sayed of-old to despise bushe, it boasteth that it-self is tall, that it is placed in græt howse, that it standeth in ship with a sayl. That the bushe be low, no-thing worth, and fit for no use. Whose answer was such: Surly thy fir-tre, thy boastest of thy good thing, and triumphest ouer our euil. But thy dost not reherc thy euil, and ouer-pasest our good thing. When thy shalt be cutt-of with a sounding ar, how wouldst thou be willing that thy war lyk vs, who be carles.

The moral.

Both the hihest fortun hath his euil in it, and the lowest fortun hath his goodnes. That I may say no other thing now, the bush is carles and safe, the fir-tre is nether without

without fear, nor laketh danger. Horac saith thus :

With tower's fall-down with heavier fall,
And lightning's stryke the highest hills of all.

105. Of the fisher and a little fish.

A Little fish being drawn-up with a hook, prayeth the fisher, that he might be lett-go. He saith that he was of-late spawned of his mother, and that he could not help the tale much, when as yet he is small. If he would let him go, that he being great would return to his hook willingly. The fisher denyeth that he will let-go a certain or sur] prey altho small: he saith, I know what I have, I know not what I shall have. I buy not hope for prey.

The moral.

A certain or sur] thing is better than an vn-certain thing, a present thing is better than a thing too com, altho som tyme a small comodity being forgon hath brought a great.

106. Of a bird and her yong.

A Bird warneth her yong-onz, that they mark diligently, whylst she is away, if
k
talk

talk be mad tuching the seling of the cōzn,
 the yong-onz being far-fyl teleth their dam
 when she returneth from feding, that the
 ownoꝝ of the feld had committed that trauecl
 to his neighboꝝ. She answereth that ther iz no
 danger. Also an-other day, they trembling,
 say, that the frendz be reqyꝛed to rap. She
 biddeth them agein that they be carles. The
 thirde day when she heard that the ownoꝝ
 had appointed with his son, to ente into
 haruest the day next after arly oꝝ in the moꝝ-
 ning] with a hook, the dam sayeth, now it iz
 tyme that we haſt-away, I ſared not the
 neighboꝝ and frendz, bycauſe I knew that
 they would not com. I ſar the ownoꝝ, foꝝ the
 thing iz to him a deliht.

The moꝝal.

The moſt part of vs be ſlugiſh in other
 menz matterz. Wher-foꝝ if thou be wil-
 ling that any thing be cared-foꝝ in order, thou
 ſhouldeſt not commit it to an-other, but
 ſhouldeſt tak hed of it thy-ſelf.

107. Of a couetous man and an enuious.

Two men prayed to Jupiter, a couetous
 and an enuious. Jupiter ſent Apollo, that
 their

their prayerz miht be satisfi'd by him. He geueth too both a fre ability too wish, with this condition, that what-soeuer the one did craui, the other should receiue the sam thing doubled. The couetous man doubted a long tyme, for-as-much as he thinketh that no-thing would be ynough. At-last he asketh not a few thingz, and his companyon receiueth dubl. Afterward the enuyous man asketh this, that himself may be herest of one of his yez, being glad that his felow should be punished in both.

The moral.

What can satisfy couetousnes? But ther is no-thing mader than enuy, which wisheth it-self euil, so-that it may hurt another.

108. Of a lion and a gotling.

A Lion seeth a litl got hang on a bush; rook
or clif: he counselleth her too com-down, that she miht gather tyme and wilowz in the plain feld. The litl got refuseth too com-down crying-alowd agein, that his wordz war not il, but that his mynd was ful of deccit.

The moral.

Consider what any dooth counsell the. Many

perswad profitabl thing? not for the, but
for them-seluz.

109 Of the crow and the bucket.

A Crow being very-thirsty found a bucket of water. But the bucket was deeper than that the water miht be tyght of the crow. He assayeth to poure-out the bucket, and is not abl. Then he casteth-in grauel being gathered out-of sand, by this mean the water is listt-up, and the crow drinketh.

The moral.

Som tyme thou shalt bring-to-pas by
wyzdom and counsell the thing which thou
canst not bring to effect with force.

110. Of a lion and a huntor.

The lion stryucth with a huntor. He prefereth his strength before the strength of a man. After long chydying the huntor leadeth the lion to a notable tomb, whar-in a lion was graued laying-down his hed on a man's lap. The wyld best denyeth that that was iudgment ynough. He sayth that men graue what they would : whar-for if lions war crafty men too, that now the man shoud be graued vnder the lions fet.

The

The moral.

Euery-ōn both sayth and dooth a3 much a3
he may, which he thinketh too be for his
part and cary.

111. Of the chylde and the thief.

A Chylde sat weping at a well. A thief ask-
eth the caus of-weping. The boy sayth,
that ther did fall a bucket of gold into the
water, the rop being broken. The man yn-
rayeth him-self, lappeth into the well, and
sercheth. The vessel not being found, he clim-
beth-yp, and fyndeth thar nether the chylde, nor
his cot : for-why the boy had runn-away,
when he had takn-away the cot.

The moral.

They ar deceiued som tyme, who ar wont
too deceiue.

112. Of the contry-man and the ster.

A Contry-man had a ster refusing euery
band and yok. The man being pety-
crafti cutteth-of the bæst's hornis: for he strak
with his hornis. Then he setteth the ster, not too
the cart, but too the plow, lest he should knock
his maister with his helz, a3 he is wont, he
him-

him-self holdeth the plow-tayl, reioicing that he had brought-to-pas by his diligenc, that now he was saf both from hornis and howis. But what hapned? The bul resisting som tymz, filch the contry-man's sac and hed wich sand, by springling wich his fet.

The moral.

Som be so froward, that they can be handled by no art and by no counsell.

Of the satyr, and the way-far-
ing man.

113.

The satyr, who was of old tym accounted god of the plazant woodz, pitied a goor by the way, being ouerwhelmed with snow, and al-most ded with cold, he laded him into his cau, and cherished him with the fier. He asked the caus, when the way-travelor brathed into his handz: who answering, saith, that they may be mad hot. Afterward when they sat-dowen at mat, the travelor bloweth in the broth, which thing he being asked why he did it, sayth, that it may war cold. Then by-and-by the satyr casting-out the travelor sayth, I am not wiling he should be in my cau, who hath so contrary a mouth.

The

The moral.

Be war if ther be a man of duble talk in thy company, and that iz in his communication a Protheus, [that iz, yn-stedfast in word and ded.]

114 . Of the bōz and contry-man.

A Contri-man cutt-of the ær of a bōz that wasteth standing cōrn. He cutt-of an-o-ther, when he was caught agein. And then he catcheth him also when he cometh-agein, and carieth the takn bōz into the tolon appointed for the deintynes of his counsloz in law. When the bæst was cutt-opn in the fæst, the hart appereth no-whær. The maister being very-angri, and asking hastily of the cook. The baily of husbandry answereth and saith, My lord, it iz no meruel that ther appereth no hart, I doo not think that the foolish bōz had a hart at any tyme. For if he had had a hart, he would neuer returned so oft to my cōrn ynto his punishment. Thus sayed the contry-man. But al the gest war almost ded with laughing, and laughed-alowd at the foolishnes of the contry-man.

The moral.

The lyf of many men iz so hartles, that
thy

thū maist doyt whether they hau a hart.

115. Of the bul and the moue.

A Moue runing-away into his hol had bitten a bul's foot. The bul shaketh his hornes, seeketh the enemy, and fyndeth him nowhere. The moue laugheth-at him and sayeth, Thū shouldst not despyr any thar-for, bicauz thū art strong and hug : and now truly a smal moue hath hurtt the for no-thing, or without requital.

The moral.

Let no man weih his enemy lightly.

Of the contry-man and

116. Hercules.

A Husband-man's cart striketh in dep myr, by-and-by he waileth for the help of the god Hercules, lying vp-right. Ther thundersd a voic from heuin, it sayth : Thū tryffor, whip the horse, and do thy-self læn with miht to the whelz, and then call Hercules. For then Hercules wil be at-hand being cald.

The moral.

Idl' praierz profit no-thing, which suerly God hærreth not. (Men say) do thy-thyself help thy-self, then God wil help the.

The

117.

Of a gooc.

Ther was a gooc that layed seuerall egges of gold euery day. The owner slaieth the gooc, that he miht be mad rich sodenly, hoping that ther lay hydd (with-in) a king's treasure. But the gooc being found empty, the wretch is astoned, and after ward sigheth and mourneth, that both his welch and hop is utterly-gon.

The moral.

It is too be looked-to, wishe? at too be measured, lest we be rash or too-ernest. For hastines dooth hurt too, and he that seeketh-for more than becometh, gayneth no-thing som tyme.

118. Of the gras-hopoz and emot.

Whylst the gras-hopoz singeth throught out the somer, the emot vseth his haruest, she draweth corn into her den, laying it by against winter, when winter is cruel the gras-hopoz cometh too the emot, and begeth food. The emot refuseth him, saying often, that her-self did laboz whylst the gras-hopoz song.

L

The

The moral.

He that is slowth-ful in yuth shal want in
ag, and he that sparcth not, shal at-length
beg.

Of the Aap and her two

119 .

chylodern.

When the aap (as men say) bredde yong
twins, he loueth the on, and seteth-
liht by the other. The chylde-wyf was with the
yong twin, and when fear hapned, she about-
to auoid danger caught the beloued in hir
embracing, whom she buzeth on a ston, and
kileth, whylst she runeth-away. But he that
was sett-liht-by, who held-fast on the roth
bak of hir that ran-away, abod saf.

The moral.

It is wont to hapn that the parent's them-
selu's be the occasion of euil and danger
(throuth their too-much coking) to the
chylde whom they tenderly lou, he, whom
they lou les, shewing him-self valiant
and vertuous.

120 . Of the ox and yong ster.

A ox being now ancient throuth long
tym drew the plow euery day. A yong
ster

ster being with-out labor triumpheth in the next pasturē, and at-last cheketh the fortune of the elder. He boasteth that he hath no knowledge of yoke and band, that he is free, that he is ydell, that the ox hath a neck worn bare with labor: farder-more, that him-self is smooth and clean, that the ox is rugged and filthy. The elder then sayed no-thing the contrary, but a short tyme after he seeth this triumphor laded to the altar, and then spaketh with these wordes. Whar-to is thy nic life comyn: That same carles ydlnes bringeth the to the ar. Now at-læst (as I think) thou rather adviseest to me labor, that shal save me, than ydlnes, which hath brought the now to deth.

The moral.

There is need of labor and diligent taking heed to lead a life rightly. But the flugish, and geivn to plæsur, shal get by lot the end of their matter, which they would not be wiling.

121. Of the dog and the lion.

A Dog meeteth a lion, and iesteth. Why dost thou wretched being consumed with hunger run through the wood, and un-accustomed

tommed place? : Look-on me being fat and
 son, and I get not thaz thing? with laboz, but
 with ydlnes. Then the lion sayeth, truly thy
 hast thy deinty dishe?, but thy hast also fool-
 ishly band?. Be thy a bond-man that canst
 seru. Truly I am fee nether wil I seru.

The moral.

The lion answereth trimly. For liberty is
 better than any thing what-soeuer.

122.

Of fishes.

A Riuer-fish is caught-away into the sæ
 with the force of the stram, whar auanc-
 ing his noblnes, he wayeth al the kynd of the
 sæ of no valu. The sæl suffered not this, but sai-
 eth, that the iudgment of noblnes shal be
 then, if he being takn with the sæl be caried
 to the market. That him-self is bought of nobl
 men, but that the riuer-fish is bought of the
 comun pepl.

The moral.

Many be so takn with dezyr of prais that
 they tel-of and boast-of them-seluz. But
 the prais of onz-own mouth is not count-
 ed prais to a man, but is takn-yp with the
 laughte of the haerorz.

Of

123. Of the libard and the fox.

The libard whow hath a colozed bak began too swel with pryde, oþer bæst? (ye the lion?) being despyzed. The fox cometh thither too him, and aduizeth him not too be proud, saying that he had a goodly skin in ded, but that her-self had a goodly mynd.

The moral.

Ther iz a differenc and an order of good thing?. The good thing? of body excels the good thing? of fortun. It behoueth that the good thing? of the mynd be preferred befoz both tho?.

124. Of the fox and the she-libard.

When on a tym the she-libard despyzed the fox in comparizon of her-self, bicauz her-self had a skin spleked with spot? of al kynd of coloz?. The fox answereth, that he hath that bewty or comlines in mynd, that the she-libard had in hir skin.

The moral.

Truly it iz litte better too be endeued with a froward-crafti wit, then it iz too be endeued with a diuers-colozed skin.

Of

125.

Of the fox and the cat.

When on a tyme the fox in a communication, that she had with a cat, boasted that she had diuers wyls, in-so-much that she had, yea, a bag filled full of deceit. The cat answered, that he had on art only, wher-to he trusted, if ther war any danger. As they talked together, sodenly a noy of doggs running thither, is heard. Ther the cat leaped-up into a very-hih tre, when in the mean whyle the fox, being closed-about with a company of doggs, is taken.

The moral.

The fable warneth that on-only counsell is better som tyme (so that it be true & effectual) than many deceit and vain counsell.

126.

Of the king and of Aap.

A Certain king of Egypt appointed some Aaps, that they should thorowly lerne the order of-dancing. For as no best goeth nearer the fauour of men, so dooth not any other best follow man's doing, either better, or willingly. Ther-for being taught the skil of-dancing forth-with, they began to dance being apparelled

reled with notable purple, and wearing visors,
and the sight pleased a great tym more and more,
until a certain pleasant one of the beholders
cast out nut, into the middle of the place,
which he carried privily in his bosom. Thar the
aap by-and-by, as soon as they had sen the
nut, forgetting the dance, began to be that
that they war before, and suddenly returned
from dancers into aap again, and their vi-
sors being spoiled, and their garment being
torn-off, they fought among them-selves for the
nut, not without very-great laughing of the
beholders.

The moral.

This fable warneth, that the deking of
fortune chang not the nature of a man.

127. Of an as, and way-farers.

When by chance two certain men had
got a certain as in un-hanted place,
they began to strive between them-selves,
whether of them should lead him thence home
as his-own. For the as seemeth to be sett be-
fore both a-lyk by fortune. They striving-toge-
ther touching this matter, the as in the mean
whyle with-drew him-self a-way, and neither
of them obtained him.

The

Æsop's Fables.

The moral.

Som sal-of from present commodityz,
which they can not vñ bicauz-of foolishnes.

128.

Of fishozz.

Som fishozz, a net being castt-out drew-
forth snailz. When they had deuoyded them
among them-seluz, and war not sufficient
for-ating al. They calēd-in Mercury too the
fast coming thither by chanc. But he vnder-
standing that he was calēd in no wyz for
courtiosiz sak, but that he miht æz them a litl
of the lothed mat, refused, & bidd that them-
seluz shoud æt the snailz that they had takn.

The moral.

Som, after that they hau sett-vpon any
thing vn-aduizēdly, crau-er nestly the aid
of other, whom they may mix with them
in their buzines.

129

Of an as.

ACertein as among the men of Cumia in
Grec being wary of seruic, the thong or
tying] being brokē-of fledd into a wood, he
wzapt too hiz body a lionz skin found thar by
chanc, and so behauēd him-selē for a lion,
makz

making a-fraie men, and lyk-wyſe wold
 bæſt with hiſ voice and tayl. For the men of
 Cuma know not a lion, ther-foz after this
 maner this maſking as reyned a certein
 whyl, accounted for a hug lion, and gratly
 ſared, vntil a certein ſtrañgoz was com to
 Cuma, who had ſen both a lion and an aſ ve-
 ry-oftē, and for that cauſe it was not a hard
 thing to know him, he perceiued by the
 ſhow of hiſ ærſ ſtriking out, and alſo by cer-
 tein other geſe that it iſ an aſ, and lædd him
 *agein wel cuggeled, and gau him agein to
 the olwioz ac-knowledging him. In the man-
 whyl the aſ being now known prouoked no
 man laughing to al of Cuma, whom of-lāt
 he being beleft to be a lion had almoſt kild
 with ſar.

The moral.

We do not æzily couer the fault that hau
 ſprung-yp with vs from a chylde.

130. Of the doze and the ægl.

A Doze being deſpyzed of an ægl on a tyme,
 began to think of-taking reuieng by
 what mæn *ſoeuer. He found, by ſeking, in
 what plac, the ægl had placed her neſt, he
 cræpt thither, and with lyk deceit caſt-
 down

A fop's Fable.

dolow the egg. When the eagle had changed
 naft very-oftn, and could not profit any
 thing, she goeth too Jupiter her defendoꝝ, she
 puteth-foꝝth her misery. Jupiter bideth that
 she should lay egg in his lap, that (at-last)
 they might be in safety thær. The self-wiled dooꝝ
 crapet thither too, thꝛough the iag and turn-
 ing of the garment, Jupiter not knowing it
 at-all. Afterward when Jupiter seeth the egg
 too be moued, and markt not ynow, being
 a-fraid foꝝ the newnes of the thing, cast-
 down the egg vnto the erth, his lap being
 shakn.

The moral.

This fable warneth, that no man althow
 being very-litl is too be despyzed.

131. Of a satyr, and a contry-man.

When a certein satyr was veemently
 a-cold, the winterly frost being cru-
 el abou mezur, a certein contry-man ladd
 him into an Inn. But he merueleth much
 why the man blew into his hand, being
 moued too his mouth, and asked why he did
 so, the man answered, that the bꝛæth might
 mak warm my cold hand, with the warni-
 nes.

nes. Afterward a fier being mad, the table being sett ther-to, the man blew-again into the hot potag. The satyr hauing-merueled ther-at also the moz, asked, what it meant, the man sayeth, that I miht cool the potag being too-hot. Then the satyr ryzing from the table, saith: What do I haer? dost thou out-of on mouth at-onc blow-out both hot and cold? Far-wel. For I hau no regard to hau a common refreshing place or lodging] with a man of this sort.

The moral.

The dubl-tonged ar noted, who now prais, now blám on-self man.

He that was ches in amending thos fables, gathered the talz folowing out-of diuers, and thos the best, authors, that they miht also be read of chyldeern, for whom ther is neuer a wel-furnished & plentiful libzari.

A tal or fable of Æsop being a man of Phrygia not vn-profitable to be reherced.

That Æsop of Phrygia a telor of talz, was thought to be wyse not without desert,

for-as-much-as he taught not & iudged sharply & flatly those thinges which war profitabyl to be warned & counsilled, as the maner of Philosophers is: but bringeth-in plazant and delightabyl deuysed tales (thinges wholsomly and for-seingly marked or considered) into the myndes and corages of men, with a certein enticement too-here. As this his litle fable, of a litle birds nest, pretily and plazantly for-warneth, that the hep and trust of thinges, which a man may be abyl to bring-to-pas, is not to be had at any tyme in an-other, but in his-own-seif. He sayth, ther is a litle bird, the name is a lark, she abydeth and maketh her nest in standing corn, almost at that-tyme whar-in haruest cometh-on, her yong-ones euen then hauing fetheres. The same lark by chauce had gon also into rathred sarnes of sowing, thar-for the corn waring yelow of color, the yong-ones also war then not flysh. Thar-for when she went to sek mat for hir yong-ones, she warneth them, that they should mark if any new thing war down or saied thar, and should tel it her, when she came-again. After that the owner of that corn calleth his son being a yong man, and sayeth: Seest thou

thū not that thæz ar throʊ-w-rȳp, and euiñ-
 now craui the hand: Thær-for to-morow aʒ-
 ſoon aʒ it ſhal be liht, ſe thū go to our frendz,
 and pray them that they com, and gei trauel
 on for an-oth̄er, and help-on this harueſt for
 vs. When he ſaid thæz thingz, he went-away,
 and when the lark cam-agein, the yong-onz
 ſom-what far-ſul mak anoyz round-about
 her, and praied their dam, that ſhe haſt-away
 by-and-by euiñ then, and cary them *away
 into an-oth̄er plac. For, they ſay, the olwioz
 hath ſent on who ſhould entract his frendz
 that they com and rap when the day apper-
 eth. The dam bideſh them to be quiet from
 far. For ſhe ſayeth, if the olwioz lay-away
 the harueſt to frendz, the corñ ſhal not be
 rapet to-morow, nether is it ned-ſul that I
 ſhould cary you *a-way to-day. Thær-for
 the day after the dam flyeth for ſood, the olwioz
 ſtayeth-for them whom he had dezyed.
 The ſun is hot, and no-thing is down, and ther
 wæx no frendz. Then he ſayeth agein to his
 ſon, thoʒ-ſam frendz comunly be lingerozz,
 but we go rather, and pray our kinz-folk, a-
 lyz, and neihbozz, that they be her to-morow
 by-tȳm to rap, the yong-onz being mad a-
 fraid

fraid, tel their dam this lyk-wyſ. The dam
 entreated that they ſhould be then alſo with-
 out far and with-out car: ſhe ſayeth, that
 ther be almoſt no kinz-folk, and alſo, ſo o-
 beidient, that they delay not to tak labor
 in-hand, and by-and-by they obey the ſai-
 ing: ſhe ſayeth, do you now mark, if now
 any thing ſhal be ſayed again. An-other day-
 light being ryſn, the bird went-forth for food,
 the kinz-folk, and alſo let-alon the trauel
 which they war deſyred to geu. Ther-foz at
 the laſt the olwioz ſayeth to his ſon: far-wel
 friend, with kinz-men, thou ſhalt bring two
 book, the next morning erly, I-my-ſelf wil
 tak on for my-ſelf, and thou ſhalt tak the o-
 ther for thy-ſelf, and we-our-ſeluz wil reap
 the cozn to-morrow with our-own handz.
 When the dam heard of the yong-onz that
 the olwioz had ſaid that thing, ſhe ſayeth, it iz
 tym to-geu plac and to go-away. It wil be
 down now without dout, which he hath ſayd
 ſhal be. For now the mater iz layed on him-
 ſelf, whoz the thing iz, and not on an-other
 from whom it iz deſyred. And ſo the lark re-
 moued the neſt, and the cozn was reapt of
 the olwioz. Truly this iz Æſopz fable tyding
 the

the light and vain trust of friend and kin-
 men for the most part. But what other thing
 do the most established books of Philosophers
 warn, than that our-selves should endeavour as
 much for our-selves. For let us make reckning
 that all other things which be not in us, and
 our mynd, be nether for ours nor for our-
 selves. Ennius in cheking verses framed this
 fable of Æsop very-wisely, and trimly in han-
 som verses, the two last wher-of be these, the
 which to be had by hart and in remembrance,
 I think in good sooth to be necessary.

Thy shalt hau this argument in redines
 shil sett,

What thy-thy-self canst do, do not thy
 friend expect.

2.

Of old tyme almost all the birds went too
 the owl, and desired her that she would
 not hereafter make hir nest in the holes of
 great howles, but rather on the bowes of trees,
 and among the leues, for that birds spend the
 spring-tyme very-delicately. Also they shew-
 ed too her a small oak lately sprung-up, and as-
 yet tender, on the which verily (as they sayed)
 the same owl miht at any tyme both a-light, and
 miht

might build his nest. But she denied that she
 will do it : but she gave them counsel again,
 that they should not commit themselves too
 that little tree, and that it will one day bear bird-
 lym, as who sayeth, the plague of birds. They (as
 they be a light and flitting kind) despised the
 counsel of the wise owl being alone, forth-with
 the oak grew, forth-with it was broad, forth-
 with it was laden. Lo there all those birds fly-on
 the bough by flocks, they be wanton, they leap-a-
 bout, they play-together, they chitter. In the
 mean while the same oak brought-forth bird-lym,
 & men perceived it. There-fore suddenly all the
 self wretches were there entangled alike,
 and in vain too-late repentance caught them,
 because they had despised that wholesome coun-
 sel. And men say that this is it, why all birds
 now, where-soever they shall see the owl, ac-
 companying her as-though they salute her, good
 her *on, follow after her, sit about her, and fly
 about her. For being mynd-ful of her coun-
 sel, they wonder at her now as wise, and guard
 her with a thick company or band] as one
 would say, that they may learn some tym of
 her to be wise. But I think, in vain, ye ra-
 ther also some tym with their great harm : for
 those

thoſe ancient owls war wyſe in very ded: now
ther be many owls, which hau owls' fetherz,
and owls' yez and bæk, but they hau no wyſe
dom.

The moral.

This fable ſheweth, that thy ſhouldeſt not
deſpyze the counſelz of on that warneth
wel.

A tal takn out-of the ſecond book of Cri-
3. ſtityſ tuchyng oneſt diſciplin.

Ofte ther was a gowrd ſowen nar-to a
pyn-tre, which was very-grate and of
brod bowz, when the gowrd had grown, tho-
rough much rain and temperatnes of the ayze,
it beſineth too grow-out, and too ſtretch-forth
branchez moze-boldly, then it crapeſt vp-on
the pyn-tre, then it aroze, then it durſt too
wzap-in bowz and læuiz, ſhewing-forth very-
larg læuiz, glowing flowez, very-grate and
flowriſhing frut. And thar-for ſweled with
ſo grate diſdain and pryde, that it durſt too
ſett-vpon the pyn-tre, and ſayeth: Thy ſeſt
how I ouer-go the, how I exel with larg
læuiz and freſhnes, and euen-now I ryze-forth
too the top. Then the pyn-tre, who was mihti
throug old ſkil and ſtrength, merueled not at

R

the

the boldnes of the proud goyrd, but answered to her so. I hau ouercomed her many winterz, hæt, bliht, and diuers miseryz, and hicher-to stand sownd. Thy wilt hau les corag at the first cold, when thy laue wil fal at-onc, and al the freshnes wil go-away.

The moral.

It is not to be proud in prosperity.

4.

Of a crow and wolf.

A Crow waiteth-on wolf through roth ridge of hils, he craueth, that part of the prey be mad for him, who folowed them, had forsaken them no tyme, and had ben their companion. Afterward he was putt-of by the wolf, as not folowing them, but folowing the prey and meat, and that he would not ben les redy to deuour the inward of the wolf, if they war kild, than of other liuing thing.

The moral.

What we do is not alway to be looked-into, but of what mynd we be when we do a thing.

5. An-other fable of the erth bringing-forth.

Of the erth being mad puff-up, and swollen after a wonder-ful maner, seined redy-

redy-to-bred som græt thing. The borderoꝝ
 run thither, the husband-men be astoned,
 they look-foꝝ the brood of the erth betwix hop
 and fear, som thought that it would bring-foꝝth
 that felow Tiphæas, hauing a hundred hand;
 other thought the hilz redy-to-brek a-sunder.
 The erth iz opned, a moue cometh-foꝝth, and
 that which was thought would ben a miracle
 to al men, men turned vnto lauhing and
 pas-tym.

The moral.

The fable sheweth that men must not al-
 way beleu godly promise.

A fable of the memberz and the belly
 taken out-of Pliny.

When the strong part of the body of
 man saw the bely yde, they dis-agre-
 ed from him, and denyed it seruic. When
 them-seluz also by that maen fainted too, they
 vnderstood that the bely did deuyd the mat
 recessed thꝛough al the memberz, and cam
 into frendship with it *agein.

The moral.

Græt thing? decay thꝛough variant: by a-
 greing-together they prosper.

7. Of Ario, and a dolphin.

A Rio was an ancient and notable singer with the harp, he was of Methymna [a city of the yl of Lesbos] for place and town, and of the yl of Lesbos, for the land and yl. Pericles king of Corinth had the same Ario friendly, and loved for his art's sake: he goeth thence from the king too see the notable lands Sicil and Italy. When he came thither, he delighted the arts and myndes of all men in the costes of both lands, and was there in getting and pleasures, and in the love of all men. Then afterwarde being full of a great deal of money, and of much good wealth, he appointed too go again too Corinth. There, for he chose a ship, and mariners being Corinthians, as very well known and friendliest too him. But he being received, and the ship being carried forth into the deep, the men of Corinth being covetous of prey and of money, took counsel touching the killing of Ario. Then his destruction being understood, he gave his money and the rest of his things that they might have them, and desired that they would spare him life only. The mariners pitied these his prayers, or desired]

dezyrꝝ] so much, that they did also forbear to
 kill him with their handꝝ by force, but com-
 manded that euen by-and-by he should lay-
 out hed-long into the sea openly or in their
 presence.] The man being a-fraid thar, and
 hop of lyf being lost, dezyred that on thing
 after ward, that befor he should dy, they
 would suffer him to put-on his garmentꝝ or
 apparel] and to tak his harp, and to sing a
 comfortabl vers of that his hap. Then a de-
 light to har taketh the rud and cruel mari-
 noꝝ. He obtaineth what he had dezyred. And
 thar forth-with, being girded, clothed, appa-
 reled, and standing in the open plac of the high
 poupe of the ship, he sung the vers which is
 called the song of *kingdome* with a vety-shril
 or aduanced] voic. At the last of the song he
 cast him-self *out a-far into the dep, with
 his harp, and al his apparel, as he stood and
 sung. The marinoꝝ not doutyng at-al, but
 that he was ded, held the cours which they
 had begun to do. But a strang, wonder-ful,
 and charitabl ded hapned: sodenly [a fish
 called] a dolphin swam thither among the
 wauꝝ, and with his bak sett-by about the
 flowingꝝ or wauꝝ] caried him safe in body
 and

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 call'd] a dolphin swam thither among the
 wauz, and with his bak sett-ty about the
 flowing? or wauz] caried him saf in body
 and

and apparel, and caried him * away into the land of Lacedemonia, to a place called Tena-
 rus [neer the city of Sparta.] Then Ario
 went from that place straight to Corinth, and
 offered him-self to king Periander such-on
 as he was caried of the dolphin, and told him
 the matter euen as it had hapned. The king he
 left little thar thing, commaunded that Ario
 should be keptt as-though he would deceiue
 the king. Ario being sent-away, the king dis-
 semblingly asked the mariners being sent-
 for, whether they had heard any thing in that
 place, from-whence they had come touching
 Ario. They said that the man was in the land
 [called] Italy, when they went from-thence,
 and that he did dwell thar, and flourished tho-
 rough the fauour and delighting of the town,
 and that he was fortunat in good wil and
 much money. Then betwene that their word,
 Ario stood-forth with the harp and rayment
 with which he had castt him-self * out into
 the sea. The mariners being made amazed and
 ouercomed could not deny it.

The moral.

This fable is for a lesn, that som tym ther
 is found more gentleness in brut beasts, than
 in

in those men, that haue no regard but riches, no-thing pertayning too man but the shape of a man.

8. Of the spyder and the govt.

A Spyder being somewhat more quiet from the trauel of wauiing, walked-abroad, thar-for bycauz of refreshing her mynd. The govt offereth him-self too met her, althowh with vn-ezi step he got too her very-painfully. That dayz iorny being ouer-pased by on man or other, he was not far-of from a litle town, too the which the dwelozz of that contry had sett the nam Tyden. The aduyc of either was too serch-out an ost of hiz-own condition. The spyder (diligenc not grately being geun) turneth-asid into the hous of a certein rich citisen, within-thar on euery syd she stretcht-abroad hir web, & hanged-abroad net, strait-way thar war, I know not who plykt-down her wauiing. Thar-for whether-soeuer she turned her bylding it was of smal continuanc, for she could no-thar escape the qik spyng broomz of the sweepozz. She was plainly wretched that in so græt plenty of al thing she only was vexed and througly trog

troubled. But the gout lyk a sely beggo: geteth scarcely at the last any poore man's litte cotage. When he had sat-down in that place he tried some miserys. Coze bred was sett-down too him making a small supper, and scarcely swallowing water-wort in his dry chaps: and then was spreadd for him (being driuen thar-to with the long iorney) a boarded bed, with no laue, with no gras, but with very-thin chaf. But it is not pertainyng too this purpos too tel how il-agreable war the thin pelt too the nye memberz, that I miht hau sayed thus, how il-agreed so hard couering, so rugged har, with the silk cloth. Thar-for at-last when that nobl star scarcely was risen, who fauorably hareth, and which beholdeth al thing, the spyder and the gout com-together again. The spyder first teleth-forth the trobles of the niht past, so many changing of place, now ypbraiding the maister's natnes, then reproouing the too-much waiting of the sweepers. The gout on the other syde reherceth very-many thing touching the nedines of his ost, and hath not lazure too shew the spider the blak-spoted mark that the hard bed-sted had printed on his tender thin skin. They tak
counsell

councell together, that the spider from-thence-
 forth ought to enter vnder poore men's cotage
 es, but that the gout should get into rich
 men's palace. The spider agreeth vnto this
 sentence, the gout deuizeth it: yet not-with-
 standing the darknes of niht growing-on
 al-redy, they drew them-selues nax a certein
 town. The gout not vn-mynd-ful of the order
 bydd him-self by litte and litte in ones hows
 that had much mony, who being soon per-
 ceiu'd of the maister: god-lozd, with what
 god wil, with what gentleness, with what
 namz is he receiu'd, thax ar vnder-laid
 and vnder-spzadd down-fetherz, matresez,
 bed-ger stuffed with the soft fetherz of par-
 trigez. I spak not of the sweet wyn, the blak
 wyn, the wyn, the wyn, I
 spak not of the fig-birdz, the pheasantz, and
 thoz litte birdz which ar ouer-lustri throuh two
 attendozz. To be short, he spent euery deli-
 cat, euery deinty. The spider hauing-entred
 into a poore man's cotag byldeth webs: eue-
 ry-whar-about, the walz apper opn-betwix
 She hangeth-vp netz, she plyeth with handz
 to fil-round the workz, she maketh-again
 thingz brokn, she endeth throuhly thingz left-

of. And that I may speak briefly, she ruleth in the wyrd hal, she is a-fraied of no entraping, she fareth no man's assalt: ye rather she is now also higher than all the b'ooms. Not long after, the gout meteth the spider, he seteth forth his delight, his happynes, his lyk' largely. The spider seteth-up his dominion and liberty of bylding and wæuing, with wonderful praiseth. At the end this opinion plazed both. Whither-soeuer they should go-abrod, that the gout ouht to turn-asid into rich men's holweth, and the spider into poor men's cotage.

The moral.

Althowh this fable may be applyed to diuers beest, yet it declareth chesly, that some man is more-fortunat than an-other in place. More-ouer, that rich men's palace is a harbor of dis-ayeth. Last of all, that liberty is no-whar grater, than whar ther is least riches.

The end of Æsop's fables.

Very-galant fables of Lawrence Abstemius,
being of a very-galant and pleasant wit :
lately polished or amended] by Vargetius
a very-notable poet and Philosopher.

1. Of a moue bred in a chest.

A Moue being bred in a chest, ladd al-
most al his age thar, being fedd with
nutz which war wont to be keptt in it. But
whylst he playing about the brimz of the chest
had falkn-out, and sought a getting-yp, he
found deinty matz mad redy very-natly.
Which when he had tasted, he sayeth : How
foolish hau I ben hither-to, which thought no-
thing to be better than my litle chest, in the
whol compas of the erth. Lo, how moze-sweetly
am I fedd her with matz.

The moral.

This fable sheweth, that onz contry is not
too be loued so, if it be of no estimation,
that we may not go too other placez, when
we may be happyer els-whar.

Of a contry-man opteyning that what might
2. grow with-out berd.

A Certain contry-man opteyned of Ce-
res the inuentor of sowing, that what
D 2 might

myght grow without berd on the eerz, that it myght not hurt the rapoz & the shoz hand, which when it was dried-yp or wart hard] was ari-yp of the smal bird. Then the husband-man sayeth, how worthy thing do I suffer, who for a litle comodityz sak hau lost very-grat gainz.

The moral.

The fable sheweth, that litle dis-comodityz must be weihed with grater profit.

3. Of the gos-hawk chasing a cyliuer.

When a gos-hawk chased a cyliuer with an earnest flight being entred into a certein villag, she was caught of a contri-man, whom she besedged with fairer spech that he would let her go: she sayed, truly I hau not hurte the. To whom the contri-man answereth, nether did this cyliuer hurte the.

The moral.

The fable sheweth, that they are punished worthily that attempt to hurt the hurtles.

4. Of the spider and the swallow.

A Spyder waring angry at a swallow, that caught flyz, which is the swallowz mat, hang

hanged-by net? in the dooꝝ thꝛough which he was wont to fly, that she miht tak her. But the swalow flying-thither, caried the net with the knitor thꝛough the ayꝛ. Then the spyder hanging in the ayꝛ, and ynder standing herself cūn-nōw redy-to dy, saied: How iustly doo I suffer thæ; thing?, who scarcely catching the last flying thing? with græt laboꝝ, heleft that I was abt to catch so græt bird?.

The moral.

We ar warned by this fable, that we set not *on thing? græter than our strength.

5. Of a contry-man about-to go ouer a riuer.

A Contry-man about-to go ouer a brook, which by chañc had encreased with showerz, sought a shalow plāc. And when he had pꝛoued first that part of the stream, which semed quieter and calmer, he found it deeper than he had thought in his mynd. Agein whar he found it narrower and safer, thar the riuer ran-away with græter noy; of water. Then he saiech with him-self: how safliet may we commit our lyf to waterz fyl of noy;, than to quiet and stil waterz.

The

The moral.

We are warned by this fable, that we should fear men full of words, and great threatenings, less than quiet men.

6. Of the cyliuer and the py.

A Cyliuer being asked of a py, what should persuade her, that she al-way bylded her nest in on-self place, seeing that her yong-onz war al-way caught from her from-thence. The cyliuer answered: simplicity or plain maning moueth me.

The moral.

This fable sheweth, that often tymz good men be azily deceived.

7. Of the cuckoo, and the hawk.

The cuckoo being moked of a hawk (because whar-az he was both lyk her in body, and not much yn-lyk in coloz) because of littleness of cozage, he was fedd rather with wormz of the erth, than with the sweet flesh of other birds. A few daiz after, the cuckoo saw the hawk being takn of a contry-man whos cyliuerz she had flown-at, hang out-of a hih tower for the fraying of the rest. To whom the cuckoo sayeth:

eth : friend, how better had it ben for the too
hant-after woꝛmz, than too inuad otherz
birdz.

The moral.

This fable sheweth that their lyf is safer,
and moꝛ-lyked, that be content with their
own thing without danger, than theirz
which craving other menz, go vnto grāt
hazard of the lyf.

8. Of the as and a calfe.

As and a calfe feeding in on-self me-
adow, for-knew by the sound of a bel that
the enemyz army cam-nih. Then the calfe
sayeth, O companion, let vs run-away henc,
lest the enemyz lead vs *away prizoꝛz. To
whom the as sayeth, run thy *away, whom
the enemyz hau ac-customed too kil and too
æt, it is no mater for an as, whoz appointed
condicion too bar byrdn is al-on euery-
whar.

The moral.

This fable warneth bond-men, that they
should not far grātly too chang ownoꝛz,
so-that they that shal be their ownoꝛz, be
not woꝛs than the first.

9. Of the fox, and wo-men æting henȝ.

A For passing in a certein villag, beheld a company of wo-men æting very-many henȝ galantly rosted, to whom the fox being turned-about, sayeth: What outcry and barking of dog? should ther be, if I should do that that you do? To whom a certein old wo-man sayeth: thou, the worst of all best, stealest other menȝ, we eat that that is our-own.

The moral.

This fable warneth vs, that we should not think that it is law-ful for vs to do that vnto other menȝ, which is law-ful for the very owneȝ to do.

10. Of fat capnȝ and a laȝ.

A Certein man had cherished many capnȝ with much mat, being shutt-up in on-self coop, whar-by they war al throuȝly fat, except on whom his brotherȝ makt aȝ laȝ. The owneȝ redy-to tak nobl gessȝ in a fyn and costly fest, commaȝdeth the cook, that he should kil and dres of thoȝ that he found the fater. The fleshy onȝ hærȝȝ this,

toȝ.

tormented them-selues, saying, how much had it ben better that we war læn.

The moral.

This fable iz imagined for the comfort of the poo, whowz lye iz in moz safety than rich menz.

11. Of a bæm and orñ drawing it.

A plinn bæm complayned of orñ, saying, O ye un-thank-ful, I hau nourished you much tyme with my læu, but you draw me your noure throuth the stonz and dirt. To whom the orñ answer: Our groning, and sib, and also the prik wher-with we ar prik may teach the, that we draw the being un-willing or against our wilz.]

The moral.

This fable teacheth vs, that we should not be much angri with them that hurt vs not with their fre wil.

12. Of faier trez and il-fauiozed [trez.]

Ther grew very-many trez in on-selē plāc being hih, straiht, & without knotz, except on being low, litt, and knoti, whom the rest war wont to hau for a moking-stok as il-fauiozed and litt. The owner of the plāc

þ

being

Æsop's Fables.

being about-to build a house, biddeth al to be cutt-down, except the sam, which bicauz of his shortnes and il-fauorednes seemed would make the bylding vn-comly after ward. The rest being cutt-down, the il-fauored tre saith with it-self that word: O natur I wil no-mo: complain of the, that thou hast bredde me foul, seeing I se so græt danger hang ouer the bewty-ful.

The moral.

This fable warneth vs, that we should not be sorry that we ar born il-fauored, seeing that wel-fauorednes hath hurtt many oft tyme.

Of a swan singing at her deth and being
13. reproued of the harri.

A Swan dying was asked of a harri, why at her deth, which other liuing creatur so tremblingly feared, she uttered much sweeter tunes, than in al her life, whar-as she ought rather to be sorrow-ful: the swan saith, bicauz I shal nether be vered mo: with care to seek mat, nether shal far the folowor snar.

The moral.

This fable warneth vs, that we should not
far

far deeth, by the which al the miserys of the
lyf be cutt-of.

Of a wo-man weping for hir husband, and
14. of her father comforting her.

The father comforted a wo-man being
az-yet yong, whose husband labored for
lyf, saying: do not torment thy-self so grāt-
ly daughter, for I hau found an-other hus-
band for the far wel-fauor der than this sam,
who wil æzily aswag [thy] deyr of the for-
mer. But the wo-man not suffering the so-
row, who loued her husband earnestly did not
only dis-allow her father's word, but accus-
ed the vn-tymly rehercing of an-other hus-
band. But when he seeth her husband ded, she
puth-away tærz and mourning: and ask-
eth her father, whether that yong man be
thar, whom he saied he would geu her for hir
husband. The moral.

The fable sheweth, how soon lou toward the
ded husband is wont to fal out-of the
wyll's mynd.

Of a wo-man weping for her louor's
going-away.

15.

An vn-durst wo-man weptt very-much
for her louor going-away, whom she

had spoiled almost of all things. Her neighbor asking her, why she wept so un-comfortably. She sayeth, I weep not for his departing, but for the cloak that I have left to him.

The moral.

The fable sheweth, that harlots love not their lovers but their goods.

Of a fly that sitting on a chariot sayed that
16. she stirreth-up the dust.

Cart with fower horses ran in a coursing place, a fly sat on the cart: a very-grat dust, both with trampling of the horses feet, and also with the rowling of the wheels being roun-abrod, the fly sayed, what grat force of dust do I stir-up?

The moral.

This fable belongeth to them, that when they be doltish, yet they assay to bring with their goodly extolling words, other mens praise unto them-selves.

Of an eel complaining, that she was troubled
17. with assailing, more than the serpent.

The eel asked the serpent, wher-for seeing they were like, and kind-men, yet men did

did chace her more than him. To whom the serpent sayeth, they seldom hurt me without punishment.

The moral.

The fable sheweth, that they are wont to be hurt by the less, who revenging themselves.

18. Of the as, the Aap, and the mold.

When an as complained that he lacked horns, and the aap, that she had not a tayl. Hold your peace, saith the mold, seeing ye see that I am blind.

The moral.

This fable pertaineth to them, that are not content with their chance, who if they would consider the mis-hap of other, they should bear-with their-own with a more upright mynd.

19. Of fishes leaping out-of a frying-pan into burning-cold.

Fishes being yet alive were drest in a frying-pan with boiling oyle, of whom one sayeth: let us fly hence brethren lest we dy. Then they all leaping out-of the frying-pan together, fell-out into the hot burning-cold.

Thar-

Thar-foz being moꝛ-sorow-ful, condemned
the councel that they had takn, saying : with
how moꝛ-cruel deeth doo we dy now.

The moral.

This fable warneth vs, that we should so
auoyd pꝛesent danger, that we fal not in-
to moꝛ-greiuos.

Of the fower-footed beaſtꝝ ſaking into frendꝝ
20. ſhip with the fiſheꝝ againſt the birdꝝ.

The fower-footed beaſtꝝ, when war waꝝ
ſolemnly publiſhed of the birdꝝ againſt
them, mak a lag with the fiſheꝝ, that by the
aid of them they miht be defended from the
wꝛodnes of the birdꝝ. But when they lookt foꝛ
the wiſhed helpꝝ, the fiſheꝝ deny that they can
com to them by land.

The moral.

This fable warneth vs, that we ſhould not
mak them companionꝝ to vs, that can not
be with vs, when ther iꝝ ned.

Of a couetous ambaffadoꝛ deceiuing
21. trumpetozꝝ.

A Certein couetous man being embassa-
doꝛ foꝛ hiꝝ contry, went-abꝛod into an-
other

other city. To whom trumpetors cain forth
with, that they miht fil his arz with the noyz
of their trumpet, but their-own purse with
mony. To whom he bidd to be told-agein,
that ther was no plac for song, that him-selē
was sett in very-grat mourning and sorow,
bicauz his mother was ded. The trumpetors
being dis-appointed of their hōp, and being
sorow-ful go-away. A certein friend of
the embassadoz, haring of his mourning
goeth thicher, and asked how long a-gon his
mother dyed, it is now forty yerz, saith he.
Then his friend (the legatz subtilty in spech be-
ing vnderstanded) fel into laughte.

The moral.

This fable maketh for the couetous, that
study by euery art to kep-together mo-
ny.

Of a yong-yuth making an old manz
22. crookednes.

A Certein yong man beheld an old man
being crooked vnto the lyknes of a
bended bow, and asked if he would sel him a
bow. To whom the old man answered, Hast
thū any ned to forgo mony, truly if thū com
to my ag, natur wil yeld the a bow without
mony.

The

This fable sheweth, that the fault of old age
be in no way to be moked, which no man
by living can auoid.

Of an old man taking a yong

23.

wench ynto wyf.

A Certain rash man, the seuintieth yer of his
age being spent, took a yong wench ynto
wyf, who had taried til that tyme in bachylers-
ship, to whom, when he could not pay the du,
he was wont to say, how il hau I putt-away
my lyf. For I being yong lakt a wyf, but
now being old my wyf laketh me.

The moral.

This fable sheweth, that al thinge ar to be
down in their tyme.

24.

Of the eagle and the py.

The py dezyred the eagle that he would
receiue her among his familiarz and
household-folk, seing that she could deserue
it, both with the fairnes of body, and also
for the swiftnes of tynge to do commaund-
mentz througly. To whom the eagle answer-
eth, I would do this, except I feared, lest thou
wouldest

wouldst with thy prattling carry-abroad all
thing that is down within my holws.

The moral.

This fable warneth that great babblers, and
prattlers are not to be had in a holws.

25. Of the mauiis and the swallow.

The mauiis boasted that he had knite
friendship with the swallow. To whom
his mother saith: Thou art a fool son if thou be-
leu that thou canst liue with her, seing either of
you was wont to go to contrary places, for
thou art delighted with cold places, she is de-
lighted with warme.

The moral.

We be warned by this fable, that we make
not them our friends, whose life disagree-
th from ours.

26. Of the contry-man and a moue.

A Certain contry-man was some-what poor
but so pleasant, that not so much as in
time of misery, he would forget his natural
pleasant iesting. When he saw his holws (by
fier cast in by chance) so burning, that he
trusted not, that he was able to quench the fier

th

by

by any man, he beheld the burning being sorrowful: in the man whyl he seeth a certain moue, which being gon out-of the hows fledd the danger very-quickly. The contrary-man hauing-forgot his losse, ran, and catching the moue, cast him into the midle of the burning saying: O vn-thank-ful beast, thou hast dwelt with me in tyme of my happines, now bicause fortune is changed, thou hast forsaken my hows.

The moral.

The fable sheweth, that they be not true friends, who go not from thy syde when fortune laugheth: but fortune being troubled go away with hed-long running.

Of a certain rich man and a
27. seruant.

There was a rich man hauing a seruant of a slow wit, whom he called, king of foolz. He being very-often prouoked with thaz wordz, determined to requyte his maister, for being turned on a tyme toward his maister, sayeth: Would God I were king of foolz, for in al the compas of the erth ther would be no broder empye than myn, & thou also shouldst be vnder my gouernance.

The

The moral.

The fable meaneth, that al' placez be' ful of
folz.

28. Of a widow craving a holus-band.

A Certain widow craved of her neighboz
that she' would fynd-out a holus-band
for her, not for the act of generationz sak,
which was som-what mis-leking to her, but
sayed that she' wisht-for on, that her goodz
miht not be' spent wast-fully. The wo-man
being witi, and ynderstanding the wylynes
of the widow, promiset that she' wil enqy:.
A few dayz after, meting the widow, she' sai-
eth: I hau found the a holus-band accor-
ding to the iudgment of thy mynd. For he is
skil-ful and bozn to do thingz orderly, and
laketh priuityz, which ar not a deliht to you.
To whom the widow saiet, go-away henc
with a mischef with that thy yn-deliht-ful
holus-band. Althoth I am not gredy of the
act of generation, yet I am wiling he' shoud
hau that that may bzing vs agreed, if at any
tym we shal begin to be' at varianc.

The moral.

This fable sheweth, that no mariag is hap-
py, if the nayl shal be'-away, that byndeth

together a man and wo-man most-clo-
ly.

Of townish dog? chasing a
centry-dog.

29.

VERY-many townish dog? chasing a cer-
tein centry-dog, with very-hasti run-
ing, whom he long tyme fledd-from, and durst
not fight-against. But when being turned a-
gainst the chace, he stayed, and him-self al-
so began to shew his teeth, they all staid lyk-
wyse, nether durst any of the townish dog? go
nether him. Then the general of an army, which
by chance was ther present, being turned to
his soldyours, sayeth, O fellow-soldyours, this fight
warneth vs that we should not run-away,
seing-that we se that more-present danger
hang-ouer them that run-away, than them
that fight-again or resist.]

30. Of an old wo-man accusing the diuel.

MEN wil commonly lay the fault vp-on
fortune or on the diuel, if any aduersity
fall on them, that they may shift them-selues of
the blame, all men do so much fauor them-
selues. The diuel bearing this greivously, when
he saw a certain old wo-man chynning-yp a cer-

certain tre, from the which he for-saw that she would fall, and lay the salt on him, witnesse? being cal'd, he sayd: Se ye that old wo-man climing-yp the tre without my coun-cel, from-whenc I for-se that she wil fall. Be ye witnesse? for me, that I did not councl hir, that she clim thither being shood. By-and-by the old wo-man fel, and when men asked her, why she climed-yp the tre being shood, she sayeth, the diul pookt me *on. Then the diul proued, the witnesse? being brouht-forth, that it was down of the old wo-man without his councl.

The moral.

This fable sheweth, that men be in no wyz worthy of pardi, who when they offend willingly, accus fortun or the diul.

31. Of the mayl and frog?

A Snail seing frog? (which war fedd in on-self pond) so liht and nimbl, that they could azily lap-forth which-soeuer, and they could lap very-far, accused natur that natur had bredd her a slow best, and lett with a very-græt byrdn, that she could ne-ther mou her-self azily, and was continual-ly prest-down with a græt weicht. But when
she

He saw the frog made the el's mat, and subject, ye too the lightest stroke of euery-on, being somewhat refreshed, said: How much better is it to bar a burden, wharby I am defended against all stroke, than to be vnder so many danger of death.

The moral.

This fable sheweth, that we should not bar greivously the gift of fortune, which be often tymes a greater comodity to vs, than we can vnderstand.

Of doz-myc being willing to ouer-
32. throw an ok.

Doz-myc appointed to ouer-throw with their teth an ok baring mast, whar-by they miht hau mat the redyer, that they miht not be constrained, to clim-by and to go-dowen so often for food sak. But a certain on of them, who throw ag, and the bc of thing, and also in skil, went far *befor the rest, putt them *of, saying: If we shal kil our noure now, who wil yeld vs and our posterity nourishment in yerz to com or to be her-after.]

The moral.

This fable warneth, that a wyz man ought not

not only to behold thing? present, but also
so to for-se a-far-of thing? that shal be or
be to com.

33. Of the dog and his maister.

A Certain man hauing a dog, fedd him al-
wayz with his-own handz, and lozed him
being tyed, whar-by he miht be loued of the
dog the moꝝ. But he commaunded that his
seruant should ty him and bat him, that the
god turni? should sem to be bestowed on the
dog from him-self, and the il turni? should
sem to be bestowed from the seruant. But
the dog baring it greuously that he was tyed
and batn continually, ran-away. And when
he was rebuked of his maister as vn-thank-
ful, and vn-mynd-ful of so græt god turni?,
who had runn-away from him, of whom he
had al-way ben loued and fedd, but neuer
tyed nor batn: the dog answered, I think
that thing down of the, that thy seruant doth
by thy commandment.

The moral.

This fable sheweth, that they ar to be ac-
counted il dooꝝ, who be the cause? of il
doeing?.

34. Of the bird's fearing the dog.

A Grate far fel on the bird's, lest the dogs should kil them with a ston-bow, of whom, they had heard, that, ther was a grate force of bal's wrought with very-grate labor in a dung-hil. Then saied the sparrow, do not ye far, for how can they throw bal's against vs, flying throug the air, when they can scarce draw them a-long the ground with grate force.

The moral.

This fable warneth vs that we should not far our enemy's, whom we se too lak wit.

35. Of the bar and the bees.

A Bar being stung of a bee was stirred with so grate anger, that he tar in peece at the bee-stal's whar-in the bees mad honny. Then al the bees, when they saw the howse's brokn-dow, their food takn-away, and their yong-on's kiled, an assa't being mad, setting-on the bar with their sting's, almost kild him. Who scarce being escaped out-of their hand's sayed with him-self: How much better was it, to bar-with on bee's sting, than to stir-up
so

so many enemy's against me through myn
anger.

The moral.

This fable granteth, that it is far-better
som tyme, to suffer the wrong of on, than
whylst we wil punish on, to get vs many
enemy's.

36. Of a fowloz and the bird called
Robin-red-breast.

A fowloz had bent netz for fowl, and had
powred-out much mæt for them in a bar
plac, ye he took not the birdz that war fed-
ing, bycauz they seemed few to him, the which
being fedd, and flying-away, other com thir
ther to sed, the which also he neglected to
tak bycauz of the fewnes. This order being
keptt the whol day, and som coming thither,
other going-away, he looking stil for a great-
er hal, at-last it began to war-niht. Then the
fowloz, hop of-taking many being lost, when
it was now tyme to-rest, drawing the netz,
he caught only on Robin-ryddok, which being
un-happy had abydd stil in the shrap.

The moral.

This fable sheweth, that they that be will-
ing

ing too catch al thing, oft'n tyme can
scarcly tak few thing.

37. Of the soldyoz and the hozs.

A Soldyoz hauing a very-god hozs,
bought an-other in no wyz lyk him in
godnes, whomin he nourished much diligent-
lier than the first. Then this saith too the first,
why dooth my maister tend me moze-ernestly
than the, seing-that I am not too be compar-
ed too the, nether in faiernes, noz in strength,
noz-yet in swiftnes? To whom the other
saith: this is the natur of men, that they be
al-way moze-courtios vnto new gest.

The moral.

This fable sheweth the madnes of men,
who ar wont too set new thing, (althowh
they be wozs] befor old thing.

38. Of a swyn and a dog.

A Swyn makt a spanxel that flattered his
maister with noyz and tayl, of whom he
was taught too the art of hauking with many
strypp, and pinching of the arz. To whom
the dog saith, thy knowst not, thy fool, thy
knowst not what thing? I hau got'n throuh
thoz

tho; strýp? : for throuh them am I fedd with
the sweetest flesh of partridge and quailz.

The moral.

This fable warneth vs, that we should not
suffer the strýp? of maisterz with an vn-
fit or wrong-ful] mynd, which strýp? hau
ben the cayz of many good thingz.

39. Of a bæm rebuking the slownes of orñ.

When a bæm was caried in a cart, he
reproued the orñ as slow, saying,
run slowin; : for ye cary a ligh burdñ. To
whom the orñ answered, thy not knowing
what punishment abydeyth-for the, makest vs.
We shal lay-asyd this burdñ qikly, but thy
shalt be constrained to bæc thyn, until thy
art brokñ. The bæm was sorrow-ful, and durst
not prouok the orñ with blamiz any-mo.

The moral.

This fable warneth euery-õn that he
should not triumph-ouer otherz miseryz,
when him-self may be castt vnder grater

40. Of the bird called a linnet and a boy.

The linnet (being a bird) being asked of a
boy (of whom she was had in pleasant-

nes, and nourished with sweet and plenty-ful
meat?) why being gon out-of the cage she
would not com-again: saied, that I may be
able too feed my-self according too myn-own
fancy, not with thy iudgment.

The moral.

This fable sheweth, that freedom of lyf is too
be sett befo: as delihting?

Of the lap-wing [being a bird, and]

41. honored vn-worthily.

A bird? almost being bidd too the argl?
mariaq, hat it disdain-fully that the lap-
wing was preferred befo: the rest, becauz she
was markt with a crown, and deckt with fe-
therz of diuers colozz, whar-as she was wont
too walow among dung and filth.

The moral.

This fable reproueth their foolishnes, that,
in-onoring men, ar wont too mark the
gaynes of garment?, and the excellenci of
fauor, rather than the vertuz.

42. Of a prest and parz.

A Certain prest being a glutn, going out-
of his contry too a mariaq, whar-vnto
he

he was bidn, found in the iorny a hær of pærz of which he tyght not az much az on, althowh he war gratly hungri : but rather hauing them for sport, sprinkled them with pis. For he disdaind that such mat was offerd in the iorny to him who went to syn deinty-mat. But when he had found in his iorny a certein brook so encracced with sholwerz, that for-az-much-az he could not go ouer without danger of lyf, he appwinted to go home *agein. And returning fasting is opprest with so græt hunger, that except he did æt thoz pærz that he had sprinkled with pis, he should be ded, for-az-much-az he could not fynd other thing.

The moral.

This fable warneth, that no-thing is to be despyzed, seing that no-thing is so litl worth and naught, that at som tyme may not be for an vñ.

A3. Of the mul and the hors.

A mul beholding a hors being notable with a golden byrd and sadl, and couer- ed with traping of purpl-colo, was ouer- comed with enuy, thinking that the hors was happy,

happy, which was fed continually with the best mat, and clothed with comly deking, but that him-self was yn-happy (in comparizon of the hors) who being ouer-ladē with pak-sadl's il-hewd, was constrained daily to bær very-grat burdēz. But when he saw the hors returning from figh wounded much he cald him-self happy in comparizon of the hors's misery, saying, that it is far-better to serch hard lyulphood with daily labor, and to be clothed filthily, than after the best and delicat mat, and so grat deking, to go to the dangerz of deth.

The moral.

This fable warneth, that men must not enuy king, and prynces, bycauz they haue plenty of riches and welch, seing their lyf seemeth to be subiect to far-mo dangerz, than the lyf of poore men.

44. Of a hog and a hors.

A Hog beholding a hors for war, that went-forth to the figh being armed euery-where, saith: thy fool, whither hastest thou? For per-aduentur thou shalt dy in figh. To whom the hors answereth, a knyfe shall tak
lyf

lyf from the being sated among dirt and filth, althowgh thou shalt do no-thing worthy of prais. But renown [glory or prais] shalt follow my deth.

The moral.

This fable granteth, that it is more-onest to be slain in affairz nobly downn, than to lengthen a lyf bestowed dis-onestly.

45. Of a tanor bying a barz skin, of a huntor, not yet taken.

A Tanor coming to a huntor bought of him a barz skin, and shewed-forth mony for it. The huntor sayeth, that he hath not a barz skin for him at the present tyme, but that he would go or was redy-to go] forth a-hunting the day after to-morrow : and the bar being kild, he promyseth him his skin. The tanor for his mynd's sake being gon-forth with the huntor into the wood, climed-up a very-hih tre, that he miht from-thence behold the sight of the bar and of the huntor. The huntor without far went-forth to the den whar the bar lay hydd, the dogz being sent-in, he forced the bar to go-out, whow, the huntorz strok being avoided, ouerthrew him on the ground
Then

Then the hūntor knowing that this wylde best is not cruel on ded carcase, his breth being held-fast, feined him-self ded. The bar smeling with his nostrels moued thar-to, when he perceiued the hūntor ytter breth neither with noz, nor hart, went-away. When the tanor saw-throghly that the wylde best was gon-away, and that ther was no danger any-mor, lading him-self from-of the tre, and coming to the hūntor, who durst not-yet ary, warned him that he miht ry: and asked afterward, what the bar spak to him in the ear. To whom the hūntor saith, he warned me that from-henc-forth I shoulde not be willing to sel a bar's skin, except I hau caught him befor.

The moral.

This fable sheweth, that yn-certain thing is not to be accounted for sur thing.

Of a hows-band and wyf being both
46. twyc married.

A Certain man, his wyf (whom he greatly loued) being ded, married an-other, the sam being a widow too, who continually layed befor him, the vertu and stout doing?

doing? of the first hows-band, to whom
 (that he miht requyt the lyk) him-self also re-
 herced the very-wel-leked manerz, and not-
 abl chastity of his deceased wyf. In a certein
 day she being angri with her hows-band,
 gau to a po2 man asking an alms, part of a
 capn that she had drest for her hows-bandz
 super, saying: I geu the this for my first
 hows-bandz soul. Which the hows-band
 hearing, gau the rest of the capn to the po2
 man being sent-for, saying: And I geu the
 this too for my wyfz soul that iz ded, or being
 ded.] So they, whylst the on dezyrcth to hurt
 the other, hau not at-last what they miht sup
 with.

The moral.

This fable warneth, that it iz not to-be
 stryued against them that can very-wel
 reueng them-seluz.

47. Of the lion and the moue.

When a lion being takn with a snar
 in a wood saw him-self so en-tangl-
 ed, that he trusted to no force that he could
 yn-doo him-self from-thenc, he dezyred a
 moue, that he would deliuer him, the snar
 being

being knawen a-sunder, promising that he would not be yn-mynd-ful of so græt a good turn. Which when the moye had spedily down, he asked the lion, that he would deliuer him his daughter for his wyf. The lion did not refus, that he miht doo a thank-ful thing too his wel-dooer. But when the new bryd coming too her holws-band did not se him, by chanc croucht him with her foot, and brouzt him altogether.

The moral.

This fable sheweth, that mariage and o-
ther felowship, which ar drawn together
of yn-equal, be to-be mis-leked.

48.

Of an elm and a wilow.

An elm being grown on a riuer's syde,
moke a wilow next too him as feble and
weak, becauz the wilow was bowed at euery,
ye the læst violenc of the wau, but praised
his own stedfastnes and strength with ioily-
græt word, becauz he had throubly-suffered
the continual violenc of the riuer many yerz
yn-shakin. But on tyme the elm being brokn-
of with a very-græt violenc of the wau, was
drawn in the water. Too whom the wilow
sayed

sayed laughing: why doo ye forsake me & neith-
boz, what is now your strength?

The moral.

This fable maeneth, that they ar wiser that
geu place too mihtier, than they that being
wiling too resist be ouercomed.

49. Of wex earnestly crauing hardnes.

WEx lamented much that it-self was
soft and made percable with the light-
est stroke, and seing tylz made of clay much-
softer than it too com too such hardnes throug
the heat of the fier, that it continued many
ages, castt it-self into the fier, that it miht
get the same hardnes. But being meltt, by-
and-by is consumed in the fier.

The moral.

This fable warneth, that we should not
crave earnestly a thing that is denyed vs by
nature.

Of a husband-man greatly phansying war-
50. far and the trade of merchandiz.

A Certain husband-man tok it greivously,
that he continually turned land, and
cam not with continual laboz unto great
riches,

riches, whar-az he saw som soldyours, who (the battailz being down) went wel appareled, & ladd a blessed lyf being nourished with fyn deinty-meat. Thar-foz his shep, got, and orū being sold, he bought horse, and armours, and went-fozth into war-far, whar when it was il fought of the general, he did not only los the thing that he had, but also was very-much wounded. Thar-foz war-far being mislekt, he purpozeth to occupy the trad of merchandiz, az whar he thought grater gain and les labor. Thar-foz his land being sold, when he had filed a ship with merchandiz, he began to sayl-abrod, but when he was in the dep, a tempest being sodenly ryzn, the ship was drownd, and he with the rest that war in the ship war al lost at on tyme.

The moral.

This fable warneth euery-on to be content with his lot, seing that misery is redy euery-whar.

51. Of the as and a gesser.

As baring disdain-fully that a certain scoffor was onozed and clothed with faier clothing, bycauz he let-out græt crak of the bely, went to the magistrat, desyring that

that they would not honor him less than the
gestor. And when the magistrat merueling
thar-at asked him, whar-foz he rekinced him-
self so wo:thy of onoz : he sayeth, bycauz I
send-fozth grater crakz of the bely, and tho:z
sam without stink.

The moral.

This fable reprooueth them that pour-out
their mony on very-light thingz.

Of a riuer railing at his spring

52.

with reproof.

A Certain riuer prouoked his spring with
rebukz, as ydell or vn-profitable] bicauz it
stood without mouing, and had not any fish-
ez, but it commended it-self very-much, that
it bredd very-good fish, and creptt throzth va-
lyz or dalz] with a plazant noyz. The spring
disdaining at the riuer as vn-thank-ful stay-
ed the streamz. Then the riuer being bereft of
the fish and sweet sound vanisht-away.

The moral.

This fable noteth tho:z that imput too them-
selu:z the good thingz that they doo, and doo
not assyn it too God, from whom as from
a larg spring our good thingz proceed.

Of

53 Of a wicked man and the diul.

When a wicked man had brought-to-
pas very-many mischief, and being
very-oft taken, and shutt in prizon was holden
with very-straight and very-watch-ful keep-
ing, he lamentabli desyret the diul's ayd,
who very-often tyme was at-hand for him,
and had freed him from many dangerz. At-
last being caught-again, and lamentabli de-
syring the wonted help, the diul appered haui-
ing on his shoulder a great bundle of torn
shooz, saying: friend, I am not abl to be a
help for the any-mor. For I hau wandered
so many placez hither-to for seting the at li-
berty, that I hau wholly worn-out al thæz
shooz. Truly no mony is left to me, wher-
with I may be abl to prouyd other. Whar-
for thou must dy.

The moral.

This litle fable warneth, that we should
not think, that our offence wil be pn-py-
nished al-way.

Of the bird being willing to
chuz mo king.

54.

The bird took aduise together tuching
the chuzing of mo king, for-as-much-as
the

the ægl alon could not rul so græt compa-
nyz of folw : and they had satisfied their de-
zyz, except they had lest-of from such councl
throuth the crowz warning, whow when the
cauz was asked, why he rekned not that mo
king? should be chozn, saith : bicauz it iz mo-
yn-æzi that mo sak? be filed than on sak.

The moral.

This fable teacheth, that it iz far-better too
be gouerned of on princ than of many
princez.

Of a wo-man that sayed that she was willing
55. to dy for her hows-band.

A Certain very-onest matron, and very-
louing of her hows-band, hoz it greiuos-
ly that her hows-band was holdn with con-
trary hællth, lamented, and mourned, and
that she miht witnes her lou toward her
hows-band, dezýzed deth, that if he would
tak her hows-band from her, that he would
rather kil her than her hows-band. Among
thæz word? she seeth deth coming with a ter-
ribel look : with the fæc of whom she being
thzoughly a-fraid, and then repenting her de-
zyz, sayeth : It iz not I that ye crau : he lieth
thær in the bed, that ye com too kil.

The

The moral.

*Let fall.**monstrous**quell me**Amesbury**The fable**under*

This fable sheweth, that non is so much a lover of a friend, that hath-not leuer or is not moze-willing] that wel should be to him-self, than to the other.

Of a yong man singing at the burying of his mother.

A Certain man weptt and mourned for his wyf being ded, who was born-forth to the graue, but his son sang. Who when he was chydren of the father, as out-of his mynd and mad, that would sing at the burying of his mother, wher-as he ought to be sorow-ful with him and wep. He sayeth: O my father, if thou hau hyred prests that they should sing, why art thou angry with me, singing with them, for-naught? To whom the father saith, thy duty and the prests is not al-on or a-lyk.

The moral.

The fable sheweth, that al thingz be not comly for al men.

Of a ielos man, that gau his wyf to-be keptt.

37.

A Jelos man gau his wyf (whom he had found to liu yn-chastly) to-be keptt of a

a certein friend, whom he trusted very-much and promised much money, if he took heed so diligently, that she did by no man break the band of matrimony. But when he had promised a few dayes that this keeping was too-promise, and had found that his wit was conquered by the subtilty of the wo-man, he going to the ho-ws-band sayeth, that he wil not-anymore hau this so hard a charge: in-as-much-as not so much as Argus, who was altogether piced, could keep a wo-man against her wil. He aded more-ouer, if ned be, that he had-leuer daily to bar-out into a medow a sack full of flax a whol yer, and the sack being loosed to feed them among the gras, and the evening being com, to lead them all hom again, than to keep an vn-chaste wo-man on day.

The moral.

This litle fable sheweth, that ther be no keepers so diligent that ar able to keep a shame-les wo-man.

58. Of a man refusing a glister.

A Certein rich man a German by nation was very-sick. To-cure whom ther had comen very-many physicians (for to honor the
S
bees

bee's fly by flock) of whom on, among other thing, saied, that he had ned of glister, if he would war whol. Which thing, when the man vn-ac-customed too this maner of medcyn, hard, being stired-up with rag, bidd al the phizicianz too be castt out-of the hows, say- ing that they war mad, who, whar-az his hed asked, they would hael his ars-hol.

The moral.

This fable granteth, that al thing, ye the wholsom thing, sem vn-plazant & hurt- ful too the vn-ac-customed and vn-skil- ful.

59. Of the as being sik, and wolf go- ing too se him.

As as was sik, and the report went-a- brod that he would soon dy. Thar-foz when the wolf and dog cam too se him, and asked of his son how his father did, he an- swered throuh a chyn of the doz. Better than you would.

The moral.

This fable sheweth, that many sein too baer sorow-fully the deth of other, whom not- withstanding they deyrz should dy qikly.

That

60. That strypp be for a nut, an as, and
a wo-man.

A Certein wo-man asked a nut growing
nith-to a way, who was assailed of the
pepl passing-by with stonz, whar-for it was
so mad, that with how much the mo and
græter strypp it was bætt, so much the mo
[rather mo] and better frut it brought-forth.
To whom the wal-nut sayeth: art thy un-
mýnd-ful of the pꝛouerb, saying thus: a nut,
an as, a wo-man be bound with on law. Thæ;
thæ do no-thing rihtly if strypp læu-of.

The moral.

This fable granteth, that oft-týmz men ar
wont to stryk-in them-selu; with their-
own dart.

61. Of the as not fynding an end
of laboꝝ.

The as was vered very-much in the win-
ter-tým, bicauz he was hurtt with too-
much cold, and had hard food of fodder, whar-
for he wished for the temperatnes of the
spring, & the tender gras. But when spring-
tým was comyn, and he was constrained of
hiz maister, who was a potoz, to cary potoz
clay

clay into the flow, & wood to the hill, & from-
thence to carry forth hip-tyls, gutter-tyls, and
common tyls to diuers places, being wery of
the spring-tyme, in which he abydd so many
labors, he much desired somer in all praierz,
that his maister being lett with reaping,
micht suffer him to rest. But then also when
he was compeled to bar the new corn into
the flow, and from-thence to bar the threshed
corn home, nether was there a place of rest for
him: he hoped that at-last at the tyme of ga-
thering of other frut would be an end of his
labors. But when then also he did not per-
ceiue the end of his euils to be at-hand, seeing-
that wyne, apples, and wood war to be caried
daily. He wished earnestly again the snows
and yce of winter, that at-last som rest micht
be granted him then from so great labors.

The moral.

This fable sheweth, that there be no tymes of
the present lyf, which be not subiect to
continual labors.

Of a moue that would make friendship
with a cat or weasel.]

62.

VERY-many myc abyding in the holow
place of a wall, beheld a cat, that lay in a
gar-

garnerd of boord? with a hanging-down hed
and sad countenanc. Then on of them, sayeth:
this bæst seemeth som-what courtios and gen-
tl. For with the countenanc it-self he shew-
eth-forth a certein holines, I wil spæk to
him, and knit an yn-lozabl frendship with
him. Which when he had sayed, and comm-
nerer, he was takn of the cat, and torn-asun-
der. Then the rest seing thæz thing?, said with
them-seluz: It is not verily, it is not to-be-
trusted or a man must not trust] rashly to
a countenanc.

The moral.

This fable granteth, that men be not to be
iudged by countenanc, but by their
work?, seing cruel wolf? ly hydd oftnt
tymz vnder a shep? skin.

69. Of an as that serued an yn-thank-
ful maister.

As that had serued a certein yn-
thank-ful maister many yerz, with foot
not offending, fel one (vnder hiz burdn az it
chaiceth) whylst he was croocht with a heuy
pak, and going in a roth way. Then hiz maister
being yn-plazabl or angri] compelled
him

him with many strýp? to arýz, calling him
slow and doltish bæst. But that wretch sayed
thar? thing? with him-sel? among the strýp?
How vn-thank-ful a maister hau I (being
vn-happy) chanced-on? For thow I hau
serued him much tyme without offenc, yet he
doth not weith this on fast with so many my
old god turnz.

The moral.

This fable iz deuýzed ageinst them, that be-
ing vn-mýnd-ful of good turnz bestowed
on them, folow also with cruel punish-
ment on the last offenc of their wel-doo-
ers.

Of a wolf counsling a porkepin that she
64. should lay-away her prikz.

A Wolf being hungry bent his corag on a
porkepin, whom notwithstanding he
durst not assayl, bicauz she was fencd eue-
ry-whær with arowz. But he began to
counsl her throuth a deuýzed sulty to spail
her, that for a litle whyl she should not cary so
græt a burdn of wepnz on her bak, seing-
that arhors did not cary any thing, but when
the tyme of battel was at-hand. To whom the
porkepin

porkepin saith: on must beleu that the tyme
of fighing ageinst a wolf is al-way.

The moral.

This fable granteth, that a wyse man must
be al-way fenced ageinst the deceit of e-
nemy and yn-known persn.

65. Of the moue seting a kight at liberty.

A Moue beheld a kight wrapte in the snare of
a fowler, he pitied the bird, though enemy
to him, and the tying being knowen-asun-
der, made for him way to fly-away. The kight
forget-ful of so græt good turn, when he saw
him-self los, catching the moue, suspecting
no such thing, too him with his talant and
back.

The moral.

The fable sheweth, that mischeuous men ar
wont to recompenc such thank to their
wel-dooers.

Of the fish called a pirwinel, craving of Ju-
piter that she miht cary-abrod

66.

her hows with her.

When Jupiter from the beginning of
the world granted to euery beast
the

the gift that they had craved, the pirlwinc desired of him that she might carry her hogs about. She being asked of Jupiter, wharfor she asked such a gift of him, which would be heavy and grievous too her, sayeth, I have leuer, or am wilinger too] bear a heavy burdon continually, than that I can not be able too auoid an ill neighbor when it shall lyk me.

The moral.

This fable sheweth, that the neighborhood of the euil is too-be fledd with euery discomfort.

Of a hedg-hog thrusting-out an adder being his ostis.

67.

A Hedg-hog for-knowing winter too be at-hand, desired the adder that she would grant him a place in her-own caue against the force of the cold. Which when she had donne, the hedg-hog rowling him-selfe hither and thither prickt the adder with the sharpnes of his prickles, and tormented her with great grief. The adder seeing that it went ill with himselfe, when she took the hedg-hog in hogs-hold prayed him with faire-spoken wordz, that he would go out, for-as-much-as the place was narrow for two. To whom the hedg-hog saith,

saieth, let him go-out that can not tary her.
Whar-for the adder perceiuing that ther
was no plac for her thar, went thenc from
her lodging.

The moral.

The fable sheweth, that they ar not to be
alow'd in felowship, that ar abl to thrust
ys * out.

Of a har prefering him-self befor the for
68. bycauz of the swiftnes of his fet.

A Har accompted him-self worthy that
should be preferred befor the for, bicauz
he excelled her far in swiftnes of fet. Then the
for sayth, but I hau hapned with an excellent
er wit, with which I deceiue the dogg oftner
than chy doost with thy swiftnes.

The moral.

This fable sheweth, that swiftnes of the bo-
dy and strength, ar ouercomed of wit a-
græt-way.

Of an old man leuiing the lust of the
69. flesh bicauz of feblnes.

A Certain man ende'wed with a singular
holines, warnied a certain old man, that
Sh at

at the last he would let-pas the vice of un-
law-ful lust, wher-into he had traueled er-
nestly. To whom the old man sayeth: O ho-
ly father, I wil obey your very-holy and ve-
ry-good warning. For I perceiue that the
vice of lechery doth hurt me som-what, and
my yarde is not aduanced any-mo.

The moral.

This fable sheweth, that euil men are wont
to leaue of ac-customed vices not for the
loue of vertue and of God, but for fear and
feblenes.

Of a certain husband-man
and a poet.

70.

When a certain husband-man going
to a poet, whos feld he tilled, found
him alon among bookes, he asked him by what
mean he could liue so alon. To whom he saith,
I began to be alon only after-that thou gotst
thy-self hither.

The moral.

This fable sheweth, that larned men that
are garded continually with the company
of very-larned men, are then alon when
they shal be among vn-lettered men.

Of

Of a wolf being appareled with a shep^z

71. skin, that deuoured the flock.

A Wolf being-arayed with a shep^z skin, mingled him-self in a flock of shep, and daily kild som-on of them. Which when the shepp-herd had markt, he hangd him * bp on a very-hih tre. The other shepp-herd^z asking why he had hangd-bp a shep, he saich, truly it is a shep^z skin, az ye se, but the ded^z be a wolf^z.

The moral.

This fabł sheweth, that men ar not to be iudged by their apparel, but by their work^z. For many vnder shep^z clothing^z do wolfish work^z.

Of a father exort^ging his son to

72. vertu in vain.

A Certain father exorted his son (being wholly-geiui to vyce^z) with many word^z, that (the way of vyce^z being forsakn) he would diligently watch to vertuz, that would bred him prais and onesti. To whom the son sayeth : father, ye exort me in vain to do thæz thing^z. For I hau hærdd, az men say,

say, many preachers that did croze to the way
of vertue far-better than you, yet I haue ne-
uer folowed their warning; thar-hntw.

The moral.

The fable sheweth, that men of a wicked
nature wil depart from vice; by no man's
exhortation.

73. Of a dog killing his maister's shep, of
whom he was hangd-up.

A Certain shepp-herd gau his shep to-be
kept of a dog, feeding him with very-
good meat; but he often tymes kild som-on
shep. Which when the shepp-herd had per-
ceiued, he taking the dog was willing to kil
him. To whom the dog saith, what, deye:
you to kil me? I am on of your howshold-
folk; kil the wolf rather, that continually ly-
eth in wayt for your fold. Ye-rather, saith
the shepp-herd, I think the mor-worthe of
deth than the wolf: for he profeseth him-self
my enemy openly, but thou lesnest my flock
daily vnder a shew of friendship.

The moral.

This fable granteth, that they are to-be pu-
nished more a-grat-dael, that hurt vs vn-
der

der a shew of frendship, than thos that profes them-seluz opnly to be our enemyz.

74. Of a ram fighting with a bul.

Ther was a certein ram among the flock that bar wol, of so græt suernes of hörnz and hed, that he by-and-by and æzily ouercam the oþer ramz. Whar-for when he could fynd no ram any-moz that durst to stand ageinst him runing at on, he being liftt-þp with ac-customed victoꝝ, durst to prouok a bul to the fight. But at the first meeting-together, when he had buted ageinst the bulz fóz-hed, he was strykn-bak with so cruel a strók, that al-moost dýing he sayed thæz word: I am a fool, what hau I down: Why was I bold to prouok so mihti an aduersary, to whom natur hath created me no match:

The moral.

The fábl sheweth, that a man must not stryui with mihtier men.

75. Of a widow and a grén as.

A Certein widow hauing a singl lýt, desýꝝed or was desýꝝous] to mary, but durst not, being afraid-of the peplz mocking, who

tho ar wont to accus with il speche? tho? wo-men that go-on to second mariag. But a gosshop of her shewed by this art, how the peple's voyce? war to be despyred. For she commanded that a whyt as, which the widow had, should be painted in a gren coloz, and be ladd-about throuth al' the stret? of the town. Which when it was down, so græt wondering cam on al' men at the beginning, that not only boyz, but also old men moued with this vn-ac-customed thing, wait-on the as for phansy's sak. After ward, when such bæst was daily ladd throuth the city, they lest-of to wonder. Saich the gosshop to the widow, it wil hapn to the lyk wyz. For if thy shalt tak a holws-band, thy shalt be the peple's tal for a few dayz, after ward this spech wil be hysht too.

The moral.

This fable sheweth, that ther is no-thing worthy of græt wondering, which throuth length of tyme woth not læu-of to be a wonder.

Of an eagle taking-away a cony's chylde[n or rather rabbit?]

76.

An eagle hauing-nestred in a very-hih tre snatcht-up for her yong-on's food, a cony's
rab-

rabbet? that fedd not far from thenc : whom
 the cony prayed with faier-spoken word?, that
 he would vouchsaf too restor her chyllderin
 too her. But he thinking her as being litl, and
 a baist of the erth, and not abl too hurt him,
 douted not too tar them in pece? with his ta-
 lant? in the daniz sight, and too lay them too
 his yong-onz too-be ætn. Then the cony being
 much moued for the deth of her chyllderin,
 suffered this wrong in no wy? too escap unpunished.
 For she digeth-by the root?, the
 tre that held-by the naest : who falling with a
 lht forc of the wynd?, castt-out vpon the
 ground the ægl? yong-onz, being az-yet unp-
 feathered and not flush, who being ætn-by of
 the wold baist?, yelded too the cony a grat
 comfort of her sorow.

The moral.

This fable sheweth, that no man being
 bold of his mihtines, ouht too despy? the
 waker, seing-that the febler som tyme
 may reueng the wrong? of the mihtier.

Of a pyk being a riuer-fish, desyring or
 77. phansying] the kingdom of the sea.

Ther was in a certein riuer a fish [called]
 a pyk, who exceded the oþher fishe? of the
 sam

same river in fairness, greatness, and strength. Where-fore all the fishes wondered at him, and honored him chiefly as king. Where-fore he being lifted-up unto pride, began to desire a greater rule. Where-fore the river, where-in he had reigned many years, being forsaken, he entered into the sea that he might challenge the kingdom there-of unto him-self. But finding a dolphin of wonder-ful greatness, which reigned there-in, was so chafed of him, that fleeing-away, he could scant go into the mouth of the river, from-whence he durst not any-more go-out.

The moral.

This fable warneth us, that we being content with our-own matters, should not crave those things, which be far-greater than our strength.

Of a sheep speaking in reproch to
78. a shepp-herd.

A Sheep spak in reproch to a shepp-herd, bycause not being content with the milk that he milke from her for his-own be and his children, he did more-over despoyle her of her fleec. Then the shepp-herd being angry,
p. 10

prew her son too deeth. The shep sayeth, canst
thū do any thing woꝝs vnto me? The shepp-
herd sayeth, that I may kil the, and cast the
*foꝝth too be deuoured of wolfe and dog. The
shep spak no-thing faring yet græter euil.

The moral.

This fable sheweth, that men ouht not too
be angri against God, if he suffer riches
and chyldderñ too be takn from them, se-
ing-that he can also bzing græter punish-
ment both on the liuing and the ded.

79.

Of the cartoz, and a cart-wheel craking.

A Cartoz asked the cart, whar-foꝝ the
wheel, that was the woꝝs craked, seing-
that the rest did not the sam thing. To whom
the cart sayeth, the sik ar wont al-way too be
wayward and querulous oꝝ ful of complaint.

The moral.

This fable sheweth, that euil ar wont al-
way too stir men too complaint.

Of a man being willing too pꝛou
his friend.

80.

A Certain very-rich man and frank, oꝝ li-
beral had græt plenty of friend, whom
he

he had very-often too super, unto whom they
 came very-willingly. But he being willing
 to try whether they would be faith-ful too
 him in labors and dangers, called them all to-
 gether, saying that enemies warryn against
 him: to destroy whom, he had determined
 to go. What-for they should go with him,
 weapons being caught with haste, that they might
 revenge the wrong, offered him. Then all ex-
 cept two began to excuse them-selves. There-
 fore the rest being shaken-off, he accounted those
 two only in the number of friends, whom af-
 terward he loved singularly.

The moral.

This fable sheweth, that contrary fortune is
 the very-best trial of friendship.

Of a fox praising hares-flesh

81.

to a dog.

When a dog chased a fox, & she knew
 that she should be caught by-and-by,
 and that she could not fynd any other way:
 she sayeth, O dog, why desirest thou to de-
 stroy me, whose flesh can be so good to thee?
 Catch rather that hare (for there was a hare not
 far-off from thence) whose flesh men all-toge-
 ther

ther say too be most-sweet. Thær-for the dog being moued with the fore's counsel, the for being lett-alon, folowed after the hár, whom for-al-that he could not tak bycauz-of her yn-credibl swiftnes. A few dayz after, the hár meting the for accused her sharply: for the hár had hærd her wordz, that she had shewed him too the dog. Too whom the for saiet, O hár why dost thou accus me, who hau praiyed the so gratly: What wouldest thou sayed, if I had dis-praiyed the?

The moral.

This fábl sheweth, that many men deuiz destruction too oþer vnder the shew of praiying.

Of the hár crauing of Jupiter surlty:
and of the for crauing
82. swiftnes.

The hár and the for craued of Jupiter: the hár, that he miht ioyu surlty too his swiftnes of fet: the for, that she miht ioin swiftnes too her surlty. Too whom Jupiter answered thus: frō the begining of the wo:ld we hau granted too euery liuing thing their gift, from our most-liberal bozom. But too
I 2 hau

hau geuin al thing? too on miht had bein the wrong of other.

The moral.

This fable sheweth, that god hath granted too euery-on their gift? with so indifferent balanc, that euery-on ouht too be content with his portion.

83. Of a horse being vn-drest, but being swift, and of other making him.

Many horse? war brought too gamz for running, being trined with very-fairer trapping?, except on, whom being vn-drest, and vn-fit, or vn-hansom] for such a trial, the rest makt, and thought not that he would be a winor at any tym. But when the tym of running cam, and al went out-of the place? of stay, when the trumpet? sound was geuin, then at-length he shewed how much he being laht-at a litt befor, excelled the rest in swiftnes. For al the other being left behynd him a long spac, he got the gam.

The moral.

The fable sheweth, that men ar not too-be iudged by the outward shew, but by their vertu.

Of a husband-man being lett-com too a
84. lawiour by a kid's voic or crying.]

A Certain contry-man being wrapt in a greivous mater in law, cam too a certain lawiour, that he being his defendour, he miht get-out him-self. But the lawiour being lett with other buzines, commanded too be answered-agein, that he could not now be at leizur for him, whar-for he should go-away too return an-other tym. The contry-man who trusted very-much too this lawiour, as an old and faith-ful friend coming-agein very-much, was neuer lett-in. At-length, carying-forth with him a kid, yet suckling and fat, he stood besore the lawiour's holw, and pinching the kid, constrayned him too blæt: the portour who by his maister's commandment was wont by-and-by too let-in men bringing gift, the voic of the kid being heard, opening the gat straiht-way, bidd the man go-in. Then the contry-man being turned toward the kid, saith, I thank the my littl kid, that hast mad thax dore so axi for me.

The moral.

The fable sheweth, that no thing be so hard and yn-axi which gift can not open.

Of

Of a yong man being feble throught the act of
85. generatton, and of a wolf.

A Certein yong man married a wyf, and
the sam also a pety yong wench, som-
what faier, and geun to plæsur, thowz vn-
brydled lust whyl he dezyred to satisfy, he
emptied his loyns so, that in few dayz after
he was mad læn, and seemed mor-lyk a ded
man than a-lyu. He was not abl to go, not
to stand, not to do any exerciz, but was
glad of siting in the sun az on being old. Ther-
for whylst he standing in a suni plac, warn-
ed him-selk with the hart of the sun, it hapned
that huntors whow hunted-after a wolf, had
their iorny that way, whom when the yong
man asked, why they had not caught the wolf:
they say, we war not abl to get him bicauz-
of his vn-credibl swiftnes. Then the yong
man sayeth, suerly this wolf ouht not to hau
a wyf. For if he war ioined to a wyf, he
would neuer ben mihty with so græt swiftn-
es of the fet.

The moral.

This fable sheweth, that no man iz so strong
and stout, whom too-much vñ of lechery
may not mak feble and wæk.

Of

Of an old man throlwing-down with stonẽ a
 yong man taking-away apłẽ
 86. from him.

A Certein old man dezyred with fater-
 spokẽ wordẽ a yong man taking apłẽ
 *away from him, that he would com-down
 from the tre, & not too bær-away hĩz thingẽ.
 But when he poured wordẽ in vain, the yong
 man despyzing hĩz ag and wordẽ, he sayeth, I
 hær that ther ỹz vertu not only in wordẽ, but
 also in ẽrbẽ. Thær-for he beğineth too pluk
 gras, and too cast it at him. Which thing the
 yong man beholding waz fali-out into er-
 nest lauhing, and thought that the old man
 doted, that heleft that he waz abl too dryu-
 him from the tre with gras. Then the old
 man dezyring too try al thingẽ, sayeth, seing-
 that ther be no workingẽ of wordẽ and of
 ẽrbẽ ageinst the snatchorẽ of my thingẽ, I
 wil work with stonẽ, in whom men say ther
 ỹz vertu also, and hurling at the yong man
 the stonẽ, whær-with he had filed hĩz lap, con-
 strayned him too go-down, and too go-away.

The moral.

This fable sheweth, that al thingẽ ar too-be
 assaied

assailed of a wyȝ man, befoȝ that he fle to
the aid of wepnȝ.

87. Of the nihtingál promisiȝ the halwk
a song foȝ her lȝf.

A Nihtingál beiȝ caught of a hungri
halwk, when she perceiued that she was
to-be deuoured of him by-and-by, deȝyȝed
him with faier spech, that he would let her
go, promisiȝ that she would restoȝ a græt
reward foȝ so græt a good turn. But when
the halwk asked her what good wil she could
be abl to reqyt him? She sayeth, I wil de-
liht thȝn æȝ with song? aȝ swet aȝ hony.
But the halwk saith, I am moȝ wiluȝg thȝ
thouldst deliht my bely, soȝ I can liu with-
out thȝ song, I can not without mæt.

The moȝal.

This faul graȝteth, that pȝofitȝ æȝ to-be
sett befoȝ plæȝurȝ.

88. Of a lion chȝoȝing a hog to be a com-
paniȝ foȝ him.

When a lion was wiluȝg to ioȝn to
him part-takȝȝ in freȝdshȝp, and
many bæstȝ deȝyȝed to ioȝn them-seliȝ to
him,

him, and earnestly craved it with entreaties and prayers. The rest being despised, he would fall in friendship with the hog only: and being asked the cause, answered: Because this beast is so faithful, that he forsaketh his friends and companions at any time in no danger how great soever.

The moral.

This fable teacheth, that their friendship is to be desired, who in time of adversity do not step back from giving aid.

89. Of a gnat desiring meat and hows-room of a bee.

When a gnat perceived that he should die in the winter-time for hunger and cold, he went to the standing-place of bees, craving of them meat and hows-room, which if he might have gotten of them, he promised that he would thoroughly teach their children the art of music. Then a certain bee saith: But I am more willing my children should learn my own art, that shall be able to discharge them from the danger of hunger and cold.

The moral.

The fable warneth us, that we bring up
 Th our

our chylodern in thoz artz, that may defend them from pouerty.

Of an as being a trumpetor, and of a har
90. being a carior of letterz.

The lyon [being] king of fower-footed
bastez, [and] redy-to-fight ageinst the
birdz, set in aray the frunt of the battel of his
fower-footed bastez. Being asked of the har,
what the dulnes of the as, or the fawr-fulnes of
the har could be abl too bring-forth too the
victory, whom he saw thar too be present a-
mong the other soldyozz, answered: the as
shal stir-up the soldyozz too the fight with the
noyz of his trumpet, but the har shal bz the
offic of a letter-carior bicauz-of the swiftnes
of his fet.

The moral.

The fable marneth, that no man iz so much
too be despyzed, that iz not abl too doo vs
good in som thing.

Of halokz being enemyz among them-seluz
91. whom the culuerz a-pæced.

The halokz being enemyz on too an-other
focht daily, and being occupied with
their-

their-own hatred? did not trouble other birds. The culier? being sorry for their cas, brought them at-on, embassadoz? being sent. But when they were thoroughly-mad friend? among them-seluz?, they left not * of too trouble and kill the other weaker birds, and chiefly the culier?. Then the culier? sayed with them-seluz?, how profitabler for vs was the halwk? falling?-out, than their agreeing together.

The moral.

This fable warneth, that the hatred of euil citisenz? is rather too-be maintained than putt-away, that whylst they stryue among them-seluz?, they may suffer good men too liue quietly.

Of a wo-man baring fier into her
92. hows-band? hows.

A Certain skil-ful man married a wyf. And being asked of his friend?, what that litl torch should mean, which the new married wyf bringeth burning out-of her father's hows, and which she about-to go into her hows-band? hows lighted-again and carrieth-in: sayeth, it meaneth that to-day I bring into my hows fier carried-away out-of my father-in-law's hows.

The moral.

The fable maneth, that wo-men be oftē tyme a certēn fier, which burneth-yp the hows-band of good.

93. Of a grāt officor being condemned of extortion.

A Certēn chēf officor that had pil'd a prouinc of a contrie] was condemned of extortion, and when with much a-doe he restor'd thing takē from other, a certēn dweloz in the prouinc of a contrie] sayed, this our prator dooth as wo-men, who conceiuing frut ar wonder-fully delihted, but when they bring-forth thos frut they ar tormented with incredible sorow.

The moral.

The fable maneth, that other men's thing ar not to-be caught-yp of vs, lest we being constrained to put them a-way should be strykn with sorow.

94. Of an old man being willing to delay deeth.

A Certēn old man dezýred deeth, who cam redy-to tak him out-of lyf, that she would

would stay very-little whylst he miht frám
 his testament, and miht mak redy other ne-
 cessarys for so græt a iorny. To whom deth
 sayeth: why hast thou not mad redy hither-to
 being warned so oftín of me? And when the
 old man sayd that the was neuer sen of him
 any-mor. Deth sayeth, when I did daily catch
 not only thy lyk, of whom almost non re-
 main now, but also yong men, chyldeeren,
 [and] infant, did I not warn the of thy mor-
 tality? when thou perceiuedst that thy vis-
 waxed dul, that thy hearing was les, and that
 thy other sence? did sayl daily, thou didst per-
 ceiu thy body to wax heuy, did I not tel the
 that I was-nih, and dost thou deny that thou
 art warned? Wher-for it must not be de-
 ferred further.

The moral.

This fable sheweth, that we must liu so, a-
 though we do se deth to be al-way *at-
 hand.

95. Of a couetous man spæking to a
 bag of mony.

A Certain couetous man dyed, who about-
 to læu a græt hæp of goldn mony il got,
 asked the bag of mony, which he had com-
 manded

mainded too be brought too him dying, too whom it should bring delight: Too whom the bag sayeth, too thy executoꝝ, who wil spend the mony gotn of the with so much sweet, on harlot, and banquet: and too the diul, that shal tak in bondag thy solul too euer-lasting pynishment.

The moral.

This fable sheweth, that it is a very-foolishnes too labor on thoz thing, that ar redy too bring ioy too other, but wil bring toꝝment too our-selu.

F I N I S.

1

Of a fox and a got.

A Fox and a got being very-thirsti went-down into a well, whar-in when they had thꝛoughly drunk, the fox sayeth too the got looking-about the way bak-agein. O got, be of good cozag, for I hau deuized by what man both may be at liberty agein. If thou wilt lift thy-self yp-right, thy foz-set being mouied too the wal, and shalt bend-yp thy hornz, thy chin being brought too thy brest, and I laping-ouer by thy bak and hornz, and go-
ing-

ing-away out-of the well, wil gyd the * out
thenc after ward. To whow counsell the got
hauing trust, and obeying as she bidd, her-
self leapt out-of the well, & after ward for ioy
ieted on the brim of the well, and reioyced-
gratly, hauing no car of the got. But when
she was accused of the got as a brackor of pro-
mis, she answered: truly I got, if thy hadst
as much perceiuing in thy mynd as thy hast
long hærz on thy chur, thy wouldst not had
gon-dowen into the well befor that thy hadst
had assuranc of returning.

The moral.

This fable granteth, that a wyz man ought
to serch the end befor-that he com to do a
thing throtly.

2

Of the fox and the lion.

The fox hauing-seen no lion befor, when
she mett him on the sudden was so a-
frayd with the sight of him, that it lakt litt but
she should be ded. Which thing when it hapn-
ed-again after ward, she was a-fraid at the
sight of the lion, but not so as at-first. But
when she had beholden the sam lion the third
tym, she was not only not a-frayd, but going
to him boldly spak and talked with him.

The

The moral.

This fable granteth, that custom and accompanying maketh that those thinges that be most-odious and to-be-fared, seem neither odious nor far-ful.

3

Of a cock and a partridge.

When a certain man had a cock in his hows, he bought a partridge, and gave her to-be cherished into the company of the cock to-be fared-together with them, but the cock by-and-by every-on for him-self did byt and drive her a-way. The partridge was tormented in her-self, thinking that such thinges were layed on her by the cock, because her kind was strange from their kind: but when not much after she beheld them fighting among them-selves, and striking on-an-other, being restored from sorrow or heavyness sayeth, truly I wil not be tormented in myself any-more here-after, seeing them fighting among them-selves.

The moral.

This fable granteth, that a wylly man ought to bary with an in-different mynd despoyted down by straingers bozies, whom he seeth

seech not too forbar from the wronging of
their familiarz.

4. Of the fox and a hed being-found.

One fox on a tyme] a fox being entred into
a harpors hows, whyl she serched al the
toolz pertayning too musik, and al the hows
hold-stuf, she found a hed mad cunningly and
work-manly out-of marbl, which when she
tok into her hand, she sayeth, O hed being
mad with græt vnderstanding, [and] hold-
ing no vnderstanding.

The moral.

This fable belongeth too them, that hau the
beuty of the body, and hau not the dili-
genc of the mynd.

5. Of a collyoz and a fylor.

A Collyoz dwelling in a hyzed hows, cal-
ed-in a fylor that had com very-nih in
that plac, that they miht dwel-together in
on-self hows, too whom the fylor sayeth: O
man, that thing is not profitabl too be down.
For I far lest what-soeuer I shoud mak
whyt, thy wouloft blak it al with the sprinke-
ing of colz.

The

The

The moral.

This fable granteth, that ther is no daling
to-be had with the mischeiuous.

6. Of a man ful of boasting.

When a certein man hauing-gon in-
to strang contryz som long whyl,
was returned hom *agein, whar-as he told
bragingly many other thing? down of him-
self manly in diuers regionz, then he told
that most oz chesly] that he had ouercomin al
men at the yil of Rods in the trial of-laping.
That the men of Rods, whow war present,
war witnese?. To whom on of the stando:z-
by, sayeth, O man, if that-sam be tru that thu
spakest, what ned hast thu of witnese? : Lo
her is rods, behold her is the trial of laping.

The moral.

This fable granteth, that whar tru proof
be at-hand ther is no ned of wordz.

7. Of a man prouing oz trying] Apollo.

A Certein nauhti man got him to [the ci-
ty caled] Delphy [in the contry of Grece]
to try Apollo being caled the god of wyz-
dom, and hauing vnder his clok a yong spa-
row,

row, which he held in his fist, and coming-near to the table in Apollo's temple asked the god saying: whether liueth it or is it ded, that I hau in my riht-hand: Being redy to bring-forth the yong sparow a-lyu if he had answered that it was ded: again, redy-to bring-forth the litle sparow ded, if he had answered that it was a-lyu: for he would kild it forth-with vnder his clok priuily befor that he would brouht it forth. But the god vnderstanding the man's sutt craftines, sayed: O thou askor of counsell, doe thou weicher thing thou art moze-willing to doe (for the iudgment is in the power of thy-self) and whether it be alyu or ded bring-forth what thou hast in thy hand.

The moral.

This fable granteth, that nothing, nether is hydd, nor deceiueth the knowledg of God.

8.

Of a fishor.

A Certain fishor, his net being castt-forth into the sea, brouht-out a fish of a very-little body, who besedhed the fishor thus: Doe not tak me at this present being very-little and smal, suffer me to go-away and grow-again, that thou maist get me after ward be-

ing so grown, with greater aduantage. To whom the fisher sayeth: truly I should be mad if I should let-go the gain that I haue betwix my hand & though smal, in hope of goodnes to com, though great.

The moral.

This fable granteth, that he is foolish that for hope of a greater thing, doth not make much of a present and sure thing, though smal.

9.

Of a horse and an ass.

A Certain man had a horse and an ass. In making a iorney the ass sayeth to the horse, if thou wilt that I be safe, as from me a part of my burden. The horse not following his word, the ass dyeth falling vnder the burden. Then the owner of the beast layeth on the horse all the fardels that the ass did beare, and the skin also, which he had plucked-off from the dead ass. With the which burden the horse being weighed-down, also groning, sayeth: woe vnto me the most-unhappy of beasts, what evil hath hapned to me a wretch: for I refusing part, now beare all the burden, & his skin besides.

The moral.

This fable granteth, that the greater ought to

to be partner^z with the lesser, that both
may be safe.

Of a man and a satyr [which some say is a beast
having the head of a man, and the
10. body of a goat.]

A Certain man fell in friendship with a sa-
tyr, who when they sat bycaus of æting,
a storm of the air being risen and cold, the
man moving his hand^z to his mouth re-
freshed them with his breath^z; which thing the
satyr beholding, asked why he did it. The man
saith, I comfort-again my cold hand^z with
warmth. And a little after, the man being some-
what hot, when the man moving-again his
hand with the man to his mouth, cooled the
heart of the man with a small breathing. The sa-
tyr asketh, wher-fore he did that too. The man
answering, that I might cool-again the man:
But I, saith the satyr, will not by friendship
with the her-after, that drawst heat and cold
out-of one mouth.

The moral.

This fable granteth, that his friendship is
to be avoided, who^z life is doubtful, and
who^z talk is not plain.

Of

11.

Of the fox and the libard.

The fox and libard strau touching beuoty,
and the libard aduancing his diuers-coloured skin, when the fox could not set her skin forth befor it, she sayeth: But how much fairer am I that hau not hapned-on a body of diuers colozs, but *on a mynd diuersly colozed.

The moral.

This fable granteth, that the fairnes of the mynd exceleth the fairnes of the body.

Of a cat being changed into
a wo-man.

12.

A Certain cat was the deliht of a certain wel-fauored yong man, he besedhed Venus that she would chang her into a wo-man. The goddes Venus hauing pity on the yong man's dezyr, turneth the best into a fairer wench, with whos beuoty the yong man waring a-fier ladedh her hom with him, who siting-together in the bed-chamber, Venus being willing to mak pꝛoof whether she had also changed manerz with her body, sent-in a moue into the midl of the chamber. But she being forget-fyl of them that war pꝛesent,

sent, and of the mariag-chamber, rýzing from the bed chaced the moue, coueting too at him. Then the goddess disdainyng her, restored her agein vnto her-own natur.

The moral.

This fable granteth, that wicked men, althow they chañg their condition and estat yet in no wyz chañg their manerz.

13. Of a husband-man and his dog.

A Certain husband-man being staid in the feld the winter-tým, when food failed, first his shep being kiled on after an-other, was fedd with their flesh: soon-after with the flesh of his she-got: last-of-al he was fedd with his working orñ being kild. Which thing when his dog had considered, they talked-together among them-seluz, saying: But let vs mak a runyng-away from-henc. For if our maister hath not sparred the working orñ, truly he wil not spar vs.

The moral.

This fable granteth, that they be too-be auoided, and too be takn-hed-of, that do not hold-away or forbear] their handz from their familiarz.

Of a husband-man teaching

14.

his sonz.

A Husband-man seeing his sonz stryving daily, and that they could not be brought-again into good wil among them-selves, commanded that a litle fagot of rods should be brought too him. For his sonz war present sitting thar. Which when they war brought, he bound all into one litle fagot, and commanded euery of his sonz seuerally too tak and break the litle fagot together. But they not being able too break the litle fagot together, he loosing after ward the fagot, deliuered seueral rods too-be broken of euery-on seuerally, and they breaking them forth-with and easily, he concluded thus: and you my sonz shal shew your-selves not too-be ouer-thrown of your enemyz, and vn-vincible, if ye wil continue earnestly of one mynd. But if not, the same your enuying and variance wil make you a fit prey or booty for your enemyz.

The moral.

This fable granteth, that manz affairz do lyk-wyze: either agreing-together maketh encrease, or variance maketh los.

Of

15. Of a wo-man and a hen.

A Certain wo-man being a widow had a hen laying eggs singly euery-day. But she hoping that the hen would lay two eggs at-once for several eggs, or for one-at-once if she had given the hen more meat, cherished her plenty-fully. But the hen being made fatter, could not lay as much as one egg.

The moral.

This fable granteth, that men waxing wroths, bycause of excess and plenty of things, are pluckt-back from their purposes or enterpryses.]

16. Of a man whom a dog had bitten.

On being bitten of a dog went-about men from one to another desiring healing or curing] and got on, when, the quality of the hurt being known, sayeth: Truly if thou, O man, wilt wax whole, take a crust of bread being wetted in the blood of the wound, and offer it to the dog that bitteth thee, to be eaten. To whom he sayeth after ward: In good sooth, if I shall do that thing I am worthy that should be bitten of all the dogs of the town.

The

The

The moral.

This fable granteth, that evil men when they receive gratest good turnz, then they ar most en-couraged to ill doingz.

17. Of two frendz and a bar.

A Bar met two frendz making a ioiny together, of whom the one being a-frayd was hydd climbing on a tre, but when the other perceived that he should be no match for the bar, & should be ouercomed, if he would fight, falling-groulingly feyned him-self to be ded. The bar coming thither smeled his ar & powl, he, that lay spradd-abrod, holding-cloze his fetchyng of breath stil, so the bar went-away beleuving that he was ded. For men say that a bar is not cruel ynto a ded carcas. Soon-after the other that was hydd among the leu of the tre coming-dowen, asketh his frend what the bar had spokn with him to his ear. To whom the frend sayeth: He warned me I should not mak a ioiny her-after with frendz of this sort, or with such frendz.]

The moral.

This fable granteth, that thoze frendz ar to be auoided, who in a dangerous tym pluck-bak the foot from-geuving ayd.

18.

Of yong men and a cook.

TWO yong men had bought mat of a cook
for them both. But when the cook lookt
diligently and applyed certein holow-hold-
buzines, the on of the yong men putt part of
the mat into the other's bezom. The cook
fyniding falt, he that tok-away the flesh swor
that he had it not: & he that had it, swor that
he tok it not away. To whom the cook, the
craftines of the yong men being vnderstand-
ed, sayeth: Althowh the thef ly hyd from me,
yet he shal not ly hyd from him, whom ye
swar-by being God.

The moral.

This fable granteth, that if we hyd any
thing from men, we can in no wyz hyd it
from God.

19.

Of a red and an oliu-tre.

A Red and an oliu-tre disputed of con-
stanti, of stoutnes, and of suernes. The
oliu-tre layed reproof against the red as be-
ing brittle and wauiing at euery wynd. But
the red held his pæc, not looking a long tyme.
For when a veeiment wynd cam-on, the red
was driu'n too-and-fro, and bent-dow: the

Æsop's Fables.

olivi-tre was al-brokē, when it would stryve
ageinst the violenc of the wynd.

The moral.

This fable granteth, that they that geu place
to the fercer for a tyme, ar myhtier or bet-
ter Jhan they that do not geu place.

20

Of a trumpetor.

Ther was a trumpetor, which blew the
tokē in war-far, he being suddenly takē
of men, cryed-alowd to them that stood
round-about: O ye men do not you kil me
being vn-hurt-fyl and innocent. For I hau
kiled no man at any tyme: for-why I hau no
other thing than this trumpet. To whom
they answered agein with noy: Truly thou
shalt be cruelly slain the-mō for this sam
thing, becau; when thy-self canst not fght, thou
canst set-on oher to the fght or battel.]

The moral.

This fable granteth, that they offend abou
oher, which perswad euil and dis-ordered
prince; to do wickedly.

21.

Of the fowlor and a snak.

A Certain fowlor, his fowling net; being
taken, went-forth a-fowling, and a wood-
dow

doū beīng sen sitting in the top of a tre, he mouēth hiz twig? cūningly sett-together with hiz net? priuily too the bird, hōping that he could catch her. Which thing when he laboreth, he looking-yp on-hih, croudē with hiz fet a snāk lying [thar,] the which beīng māde very-angri with the pain, bytt the man. But he fainting now, sayeth; alas wretch that I am, who whylst I am wilīng too catch another, I-my-self perish being takn of another.

The moral.

This fable granteth, that deceit-ful men doo hyd their en-trapīngs, yet notwithstanding oftē tyme they suffer the same thing of other.

22. Of a beuer cutting-of hiz-own memberz.

The beuer is sayd too continu in the water mor than other four-footed best, and that hiz memberz of generation be certainly profitabl for the art of phizik. When he seeth that he shal be takn of men seeking for him (for he knoweth whar-for he is hunted-for) him-self cutteth-of hiz-own memberz, and

and casting them *forth ynto the folowor, escapeth saf by this mean.

The moral.

This fable granteth, that by the exampl of him, wy men ouht to hau no regard of their good, or aduancement, for attaining halich or safty.]

Of the tyny and dolphin [be

23.

ing fische.]

When a tyny fledd from the dolphin chacing him with very-hasti speedes, and was to be takn eun-then, he thrust him-self on a rok. The dolphin also was driven to an-other lyk rok with the same violenc. To whom the tyny looking-bak agein, and seing him now a-dying, sayeth : Deth is not greiuous to me now, seing him dying, that is the cayz of my deth.

The moral.

This fable granteth, that men bær misery or afflictionz with an in-different mynd, when they shal se them ful of misery for whom they be in calamity or misery.]

24. Of the dog and the butchor.

A Certain dog leapt into a butchorz shop (the butchor being occupied in som mater)

mater) and ran-away when he had snatcht-away a beast's hart. To whom the butchour being turned-about, and beholding the dog running-away, sayeth: O dog, I wil tak hed to the whar-soeuer thou art her-after. For thou hast not taken a hart from me, but hast geuen me a hart.

The moral.

This fable granteth, that los is al-way a lærning to men.

25. Of a certain prophisor.

A Certain prophisor sitting in the market-plac, talked to other, to whom on brought word that the dooz of his hows war brokun to peeces, and al thingz caught-away, that war in the hows. At the which messag the prophisor making a lamentable noyz, and making hast with running geth him hom. Whom running, on beholding, sayeth, O thou that promisset that thou wilt for-shew other men's buzines, surly thy-self hast not for-shewed thyn-own.

The moral.

This fable belongeth to them, that not vyzing their-own thingz rihtly, endeuor to
for-

for-se and too prouyd for other menz, that
belong nothing too them.

26. Of a sick man and a phizicion.

A Certain sick man being asked of a phiz-
icion in what maner he fared or feltt
him-self] he answered that he was fally into
a sweet abou mezur. To whom the phizicion
sayeth, that is good. But an-other day being
asked agein in what maner he fared, he an-
swered, I hau ben vered a long tyme being
cauht with cold, and that is good also, sayz
the phizicion. When he was asked of the sam
phizicion the thirde tyme, he answered : I am
waxed with a lask of my body, that sam is
also good, sayz the phizicion. But after ward
being asked of a certein familiar, how do
you frend : He answered : in very-ded, I
do-wel, but I dy.

The moral.

This fable granteth, that flatterozs ar to-
be reproued.

27. Of an as and a wolf.

An as halted with a prik of wood trod-
on, and a wolf being sen he sayeth : O
wolf, lo I dy for torment, redy-to-be ether
thy

thy food, or the rauiſſe, or-else the crowſſe. I
 craui only on good turn of the : get-out the
 prik out-of my foot first, that at-laſt-way I
 may dy without torment. Then the wolf tak-
 ing the prik with his græteſt teth bytingly,
 drew-out the prik. But the as hauing-foz
 gotn the ſorow, clapt his yrned helz on the
 wolfeſ ſac, and (his brow, noſtreiz, and teth be-
 ing brokē) fledd-away. The wolf accuſing
 him-ſelf, and ſaying, that it hapned to him
 worſhily, bicauz he that had larned to be
 the butchoz of beaſt, now would be their
 ſurgeon.

The moral.

This fable granteth, that they that forſak
 their-own occupationz turning them-
 ſelu? to other not fit for them, com both
 to a mok and into danger.

28. Of the ſowloz and the blak-bird.

A ſowloz bended net? for bird? : which
 thing the blak-bird beholding a-far-of,
 asked the man what buſines he did. He an-
 ſwered that he bylded a city, and went away
 farder-of, and hydd him-ſelf. The blak-bird
 beleuving his word?, and coming to the bayt
 ſett

sett thar nith the net^r, is caught. The folow^rz
rining thither, the sayeth : O man, if thy
byld such a city, thy shalt not hau many
dweloz^r thar-in.

The moral.

This fabl granteth, that priuat welch and
the comun welch also is destroyed by that
man dyefly, when the gouernoz^r exercis
cruelty.

29 . Of a traueloz by the way, and a
bag being found.

A Traueloz going a long iorny, vowed, if
he found any thing, that he would offer
the half thar-of to Jupiter. Afterward a
bag ful of dat^r and almond^r being found in
the iorny, he eteth al the dat^r and almond^r.
But offered at a certein altar the kernel^r
oz stonz] of the dat^r, [and] the shel^r of the al-
mond^r, and the rynd^r oz out-syd^r] saying: O
Jupiter, thy hast [that] which I vowed to
the. For I offer to the both the iner and out-
er thing^r of that which I hau found.

The moral.

This fabl granteth, that a couetous man
deuyzeth deceit^r cun to the god^r for the
deyz^r of mony.

30. Of a chylde and the mother.

A Certain chylde stol his felow's alphabet-
 tabl or abce] he brought it too his mother,
 of whom he not being chasticed did stael mor
 daily. But tym's going-on, he began too stael
 grater thing's. At-length being arrested or
 takn yn-war's] by the magistrat was ladd
 too torment or execution. But his mother fo-
 lowing and crying-out, he deyr'd the gard-
 or's that they would suffer him too speek wih
 her a litl too her ær : who suffering him, and
 his mother hasting mych, and mouing her
 ær too her son's mouth, he plukt-of his mo-
 ther's ær wih his teth. When his mother and
 the rest rebuked him, not only as a thef, but
 [as] yn-pity-ful yntoo his parent or mother,]
 he sayeth : She hath ben caus too me that I
 should be destrued. For if she had chasticed
 me hauing-stoln the abce, I should not ben
 ladd now too torment hauing-gon-on too
 farder thing's.

Of a shepp-herd exercising ma-

31. rino's art.

A Shepp-herd fedd a flock in a plac nith the
 sæ, who when he saw the sæ calm, ther
 U 2 gam

cam on him a deuy: to-mak a sayling oꝝ dy-
ag] to a faier oꝝ mart.] Thar-foꝝ the shep
being sold, & pak of almond being bought,
he sayled oꝝ mad a viag.] But a veement
oꝝ cruel] storm being ryꝝn, & the ship being
in danger to be dꝛolwꝛed, he cast-out into
the se al the burdꝛ of the ship, & scarcely escā-
ped the ship being vn-lodꝛ. A few daiꝝ after,
on coming, and maruelling at the calꝛnes of
the se (foꝝ it was quiet in-ded) the shepp-herd
answering, sayeth: az much az I perceiꝛ, the
se wꝛuld hau dat agē, and thar-foꝝ it
sheweth it-self to be stil oꝝ vn-moued.]

The moral.

This fable granteth, that men ar mad the
skil-fuler oꝝ wꝛyꝛ by los and danger.

32. Of an old man's son and a lion.

A Certain old man had on only son and of
a gentl-manly mynd, and a loueꝝ of
hunting-dogꝝ oꝝ houndꝝ,] he saw by a dꝛam
that his son was cruelly slain of a lion. Being
a-frayd lest per- aduentur the chaꝛc miht fo-
low this dꝛam at som tꝛm, bylded a certē
very-son hows, being very-delightabꝛ
with the roylꝝ and windowꝝ, and winin his
son

son thither abod-stil a kēpōr too hīz son. He
 had painted in the sām holws, for hīz son's de-
 līt, euery kīnd of bæst, among whom the
 lion too. The yong man looking on thæz dre w
 the mōr gref thær-by, and standing som-
 what-nēr, saieþ too the lion: O cruelest wōld
 bæst, bicauz-of the and my father's vain
 drem, I am keptt in this holws, az in a prīzē.
 What may I doo too the? And sayīng thæz
 word, he strāk hīz hand on the wal, beīng
 wilīng too pluk-out the lyon's yē, & hurtt hīz
 hand with a nayl, that waz hýdd thær, throgh
 which strōk hīz hand rankled, and mater oꝝ
 corruption] grew by litl and litl, and an agu
 solowed, and in short tȳm the yong man dy-
 ed. So the lion kild the yong man, the father's
 inuentiō helping no-thing oꝝ not-a-whit.]

The moral.

This fable granteth, that no man can auoid
 the thing, that wil contr oꝝ be too contr.]

Of a bald man weering oꝝ baring] straīg
 oꝝ other's] hær's for natural oꝝ
 39. hīz-owē] hær.

Whilst a certē bald man weering
 counterfet hær, waz caried with a
 hoꝝs,

cam on him a deuy: to-mak a sayling oꝝ voy-
ag] to a fairer oꝝ mart.] Ther-foꝝ the shep
being sold, & pak of almonde being bought,
he sayled oꝝ mad a viag.] But a veement
oꝝ cruel] storm being ryꝝn, & the ship being
in danger to be dꝛolwꝛed, he castt-out into
the se al the burdꝛ of the ship, & scarcely esca-
ped the ship being vn-lodꝛ. A few daiꝝ after,
on coming, and maruelling at the calꝛnes of
the se (foꝝ it was quiet in-ded) the shepp-herd
answeriꝝg, sayeth: as much as I perceiꝛ, the
se would hau dat agaiꝛ, and ther-foꝝ it
sheweth it-self to be stil oꝝ vn-moued.]

The moral.

This fable graꝛteth, that men ar mad the
skil-fuler oꝝ wyꝝer by los and daꝛger.

32. Of an old man's son and a lion.

A Certaiꝛ old man had oꝛ only son and of
a gentl'-manly myꝛd, and a louiꝛ of
hunting-dogꝝ oꝝ houndꝝ,] he saw by a dꝛam
that his son was cruelly slaiꝛ of a lion. Being
a-frayd lest per- aduentur the chaꝛc miht fo-
low this dꝛam at som tꝛm, bylded a certaiꝛ
very-son hows, being very-delightabl' with
the rouf and windowꝝ, and winiꝛ his
son

son thither abod-stil a kepor too his son. He had painted in the sam holws, for his son's delight, euery kynd of bæst, among whom the lion too. The yong man looking on thaz drew the mōz gref thar-by, and standing somewhat-nēr, saieþ to the lion: O cruelest wyld bæst, bicauz-of the and my father's vain dæm, I am keptt in this holws, az in a prizi. What may I doo to the? And sayiing thaz word he strak his hand on the wal, being wiling too pluk-out the lyon's vi, & hurtt his hand with a nayl, that waz hydd thar, throgh which strok his hand rankled, and mater of corruption] grew by litl and litl, and an agy folowed, and in short tyme the yong man dyed. So the lion kild the yong man, the father's inuention helping no-thing or not-a-whit.]

The moral.

This fable granteth, that no man can auoid the thing that wil com or be too com.]

Of a bald man weering or baring] straiig
or oþer's] hær's for natural or
39. his-own] hær.

Whylst a certein bald man weering
counterfet hær, waz caried with a
hozs,

hoys, behold, a very-mighty wynd tok-away
that hær from his hed : forth-with græt lauh-
ing was stired-yp of the standoꝝ-about, and
he with lauhing agein at them, sayeth : what
maruel is it, if the hærz that war not myn-
own ar gon-agein from me : They that war
born with me ar gon-away agein-to.

The moral.

This fable graunteth, that we shoulde not be
sad for welch lost : for that can not abyde
with vs euer, which we receiued of natur,
being born.

F I N I S.

1.

Of the eagle and the fox.

The eagle and the fox appoint to dwel
nith, frendship being mad betwix them,
thynking that frendship would be the surer
throughe the oftyn ac-companying. Thær-for the
eagle began her nest yp-on a hyh tre. The fox
placed her cubz or yong-onz] among the
bushy ground nethe tre. Thær-for on of the
dayz when the fox being gon out-of the cooh
or erth] did sek food for her cubz, the eagle
her-self laking mat flying-away ynto the
cooh of the fox snatcht-yp the forez cubz, and
gau,

gave them too her yong-ounz too at. The for
 coming-agein, her chyldeernz cruel deeth be-
 ing knowin, was mad very-sorrow-ful, and
 when she could not be reuenged on the ægl,
 bycause being a four-footed beast she could
 not be able too follow-after a bird : which on
 thing is geuen too men in misery and not able
 too resist, cursed the ægl, and wisht him euil,
 the broken friendship is turned into so great
 hatred. Thær-for it hapned in thoz dayz that
 gotz war sacrificed, a pec whær-of the ægl
 snatchyng-þp together with burning colz,
 carpyd it too her næst, but the wynd blowing
 som-what earnestly, the næst which was mad of
 hey, and of smal and dry stuf, is sett-on-fier
 or sett-a-fier.] The æglz yong-ounz feling or
 perceiuing the flām, fall-dowen on the ground
 for-as-much-as they could not fle az-yet. The
 for snatchyng them þp strait-way deuoureth
 them in the æglz sight.

The moral.

The fable maeneth, that they that violat or
 bræk] friendship, althow they get-away
 from the reuenging of thoz whom they
 hau hurtt, yet they do not escap from
 Godz punishment.



2.

Of the eagle and the crow.

An eagle flying-of from a high rock snatcht-up a lamb from the flock, which thing when the crow beholdeth, being moued with lyk desyre, flyeth vp-on a ram, with earnest fluttering and noyse, and so wrapeth his clawes into the rams fleec, that he could not vn-loose him-self from-thence, yee, with the stirring of his winges. When the shepp-herd seeth him so wrapt, running thither catcheth the crow, and the fetheres of his winges being cutt, gau him too his chyldecrin for a mok or pas-tyme. But when any man asked the crow, what bird he was, the crow sayeth: at-first truly as-tadysing cozag I was an eagle, but now I know certainly that I am a crow.

The moral.

The fable maeneth, that who-so dareth too doo any thing abou his strength, bringeth too-pas this thing only, that he falleth into aduersity very-oftn, and sheweth him-self a moking stok too the peple.

3.

Of the eagle and the dox.

An eagle chased a hare, but the hare being void of aid, seing a fly[called a dox] whom

tyme

tým offered, lamentabli dezyred aid of him, to whom the dōz promised his defence and keeping. Afterward when the dōz seeth the agl drawing-nēr, he prayeth her that she would not tak-away his seruānt from him. But the agl despyzing the littleness of the dōz ateth-yp the hār befōz him. But the dōz mynd-ful of his wrong, taketh hed whar the agl bylded næst. Lo, the agl layeth egz, the dōz being list-yp with his wingz, flieth to the agl's næst, and turning-out the egz castt them *dōwn en the ground. The agl being stired-yp with heuines fōz the los of her egz, flyeth-away to Jupiter (fōz the bird iz consecrated to that god) and dezyreth that ther be geun her a sās plāc to bred: Jupiter grantteth, that when tým iz comin, she should lay egz in his lap. The dōz fōz-seing this, maketh a bal of dung, and flyeth-yp a-hih, let it fall into Jupiter's lap. Jupiter being wilīng to stryk-out the bal out-of his lap, straks-out the agl's egz too. From that tým, men say, that the agl neuer bredteth, in what tým ther be dōz.

The moral.

The fable mæneth, that non iz ytterly to-be

be despysed, bicauz ther is no man, that
taketh wrong, but when tyme is geuen, may
seke to be reuenged.

4. Of the hawk and a nihtingál.

When the nihtingál sat on a hih ok,
she sang alon after her maner: when
a hawk seking mæt beheld her, he flyeth thi-
ther suddenly, and catcheth her, but when the
nihtingál seeth that she should dy, she praise-
th the hawk, that he would let her go, bicauz she
was too-too-litl to fil his bely, but that it was
suerly ned-ful that he should turn him-self
to græter bird? for his sufficient fying. The
hawk looking on her frowningly, saith: tru-
ly I should be too-much a fool, if I let-go the
mæt that I hold in my hand?, being fedd with
the hop of mo?-aboundant mæt.

The moral.

The fable maneth, that they that for-go
that which they hold in hand, in hop of
græter thing?, be too-much void of counsell
and ræson.

5. Of the fox and the gót.

A Fox and a gót being thirsti went-doun
into a well, but after the drinking, when
the

the got beheld the going-out, the fox sayeth gently too him: Be of good corag: for I hau considered very-wel, what is necessary or ned-ful] for our hælth or saftey.] For thy shalt stand vp-riht, and stand-cloce too the wal with thy former set and hornz, and I climing on thy shouldez and hornz, when I shal be gon-out the well, taking the by the hand wil draw the *vp henc. The got redily obeyed her. The fox reioycing about the welz mouth, for her going-out, mocketh the got. But whylst the got accuseth her, not too hau keptt promisez with him. The fox sayeth merrily too him: O got, if thy war endelwed with that wyzdom, as that-same thy berd is furnisshed with trimming of hærz, thy wouldst not had gon-down into the well befor that thy hadst sen the going-out aduizedly.

The moral.

The fable maneth, that men endelwed with counsell should look vnto the end of thingz befor that they should geu diligenc too doing thingz, or too thingz too be down.]

6.

Of the fox and the lion.

When a fox, that neuer had sen lion had mett him by chanc, she was a-

fraid so much, that she was al-most ded: when she had lookt on him agein, she was verry-much a-fraid, but nothing at-al as at-first: when she beheld him the third tym, she was bold, coming-ner to him to reason or disput openly or in his presence.]

The moral.

The fab^r marneth, that be and custome of thing^s maketh terrib^l or far-ful] thing^s to be familiar or wel-acquainted.]

7.

Of a cat and a cok.

When a cat had caught a cok, and sought occasion how she might at him, she began to accus him, that he was a trobl-som best or creatur,] who crying-out by night would not suffer men to tak rest. The cok excuseth him-self, that he did that for their profit, for-as-much-as he stirred them * up to do work. The cat sayeth agein, thou art without godlines, and mischeuous about me: for, who dost continually against nature, seeing-that thou dost not abstain or hold-bak] thy-self, nether fro mother nor sister, but minglest thy-self with them by un-chastities. The cok defended also, that he did that for

for his maister's gain's sake. For by such going-together in generation the hens do lay eggs. Then the cat sayeth, althowh thou be ful of eruce, yet I entend o: man] not too fast.

The moral.

The fable mæneeth, that he that is lewd by natur, when he one purposeth in his mynd to do harm: o: offend] althowh ther lak color of caus, yet he leueth not *of from lewdnes.

8. Of the fox without a tail.

A Fox, her tayl being cutt-off, that she miht escap out-of a snar, when she thought lyf a deth too her for the shān, deuized by deceit to win-in o:her fore, that euery-ōn should cutt-off their tayl vnder a shew of a comun comodity o: good,] and so she miht æ: her vn-comlynes. Ther-fo: she entraeteth the fore, being ac-companied-together at on plac, that they would cutt-off their tayl, razing o: disputing] that a tail was not only an vn-comlynes too fore, but a heuy and foolish byrdn. On of the fore answered her plæzantly: Oh sister, if that thing be profitabl too the only, it is not an vp-right thing too counsell o:her the lyk.

The

The moral.

This fable belongeth too them that vnder a shew of good wil for-se their-own comodity or good] by counselling.

Of a fishor, and a litl fish cal'd

9.

a Smarid.

A Fishor that hent a net in the sæ caught a litl fish cal'd a smarid, w^ho being yet litl in ag dezired the fishor, that he would geu her lyf, wylst she miht be a græt on, and he miht get græter gain by her. The fishor answered her pretily: Truly I shoulde lak my mynd, if I shoulde let-go that the læst gain that I hau, in hōp of lārger aduantag.

The moral.

The fable marneth, that it is a foolishnes too for-go sur thing? for yn-sur, althowh ther be græt hōp in them.

10.

Of the fox and the bzambl.

When a fox climd on a hedg, that she miht auoid the dānger that hanged ouer her, she caught a bzambl in hir hand, and thrust-throth the midl of her hand with the bzambl, & when she was greiuously hurtt, grōning,

groning, sayeth too the brambl: Whær-az I
sledd wholly too the that thy shouldest help me,
thy hast destroyed me wors. Too whom the
brambl sayeth: Thy doost er, & for, that
thouhtst too tak me with lyk deceit az thy
hast ac-customed too tak othet.

The moral.

The fable maneth, that it iz a folly too de-
syr-lamentably ayd of thos, too ithom it
iz geuin of natur rather too hurtt, than too
profit othet.

Of the fox and the crocodil [a
venimous best.]

The fox and crocodil strau for nobility.
When the crocodil brought many thingz
for him-self, and aduanced him-self abou me-
sur, tuching the onoz of hiz progenitorz or
fatherz, or for-syz] the fox smyling at him,
sayeth: Ho friend, and if thy didst not say this,
it appereth clerly by thy skin, that thy hast
ben mad bar or spoyled] of the noblnes of
thy ancetozz now many yetz.

The moral.

The fable maneth, that the thing it-self
doth chesly dis-proou men being græt ly-
or.

Of

A Fox running-away from huntors, and being now weary with running by the way, by chance found a man being a wood-haker, whom she prayeth that she may hide her-self in any place. He sheweth his cabin. The fox not entering-in hideth her-self in a certain corner. The huntors be at-hand, they ask the wood-haker if he saw the fox. The wood-haker denieth in word, that he saw her, but sheweth with his hand the place, where the fox was hid. But the huntors went-away forth-with, the thing being not perceived: as the fox seeth-abroad that they be gone-away, she going softly out-of the cabin, goeth-away again. The wood-haker blameth the fox, because she did not thank him, seeing-that he made her safe. Then the fox turning her-self about, sayth to him softly: O friend, if thou hadst had the work of thy hand, and manner lyk thy word, I would thoroughly payed the thanks deserved.

The moral.

The fable maneth, that and if a naughty man promis good thing, yet he yeldeth evil and naughty thing?

13.

Of cok? and a partridg.

When on had very-many cok? in his hows, he suffered a partridg which he had bought, to fed with them. But when the cok? trobled her often, and strak her with their bilz, the partridg was earnestly sozr for that wrong, thinking that thos wrong? war down to her bycauz she was a new-comer or strainger] and not of that kynd. Afterward when the partridg saw the cok? fight- together on with an-other, the trobl of her mynd being putt-away, she saith: from-henc-forth truly I wil not be sad, after-that I se hat-fyl variances among them-seli?.

The moral.

The fable mæneeth, that men endelwed with wyzdom doo bar with a moderat or mesurabl] mynd wrong? : ye very-gratly down to them, by other that can neither for-bar them-seli? nor theirz.

14.

Of the fox and a vizard.

A Fox hauing-entred a harporz hows, wylst she sercheth aduizedly the thing? that be maad redy in the hows, she fyndeth a poppet? hed sett-together with diligent art,

III

which

which the fox taking in his hand, sayeth: What a head without brain.

The moral.

The fable maneth, that all men of a comely body, have not the same fairness in the mind.

15. Of a dog being called to supper.

When a certain man had made ready a gorgeous or plentyful supper, he called a certain friend to his house, and his dog also biddeth the other dog to supper. When he being entered into the house saw so much dainty dishes of meat made ready, being glad, saith to him-self: To-day I will so thoroughly fill my-self, that to-morrow I shall not need to eat. And that thing being said, he rejoiced with the wagging of his tail. But the cook looking about, taketh him softly by the tail, and hurling him round very often, threw him forth through the wind-door, he being astounded, arising from the ground whilst he ran away crying out, the other dog run toward him, and ask how daintily he supped. But he being sick saith, I have so filled me with drink and dainty dishes, that I saw not the way when I went out.

The

The moral.

The fable maneth, that a man ought not to be glad for thos thingz, which he is redy-to be sorry-for, or shal be sorry-for.]

16. Of the eagle and a man.

When a certain man had caught an eagle, the fetherz of hir wingz being plukt-out, he let her tary among his henz, after ward on hauing-bought her, repaired or mad strong] her wingz again. Then the eagle flying taketh a har, and bringeth him to her wel-dooz. Which thing the for beholding, saith to the man, do not hau this eagle agestred, as beför tym, lest, as she catcheth the har, she catch the lyk-wyz. Then the man plukt the eagle's wingz also.

The moral.

The fable maneth, that wel-dooz ar to be rewarded-again. But the wicked ar to-be auoyded by al diligenc.

17. Of a man being a husband-man.

When a certain man being a tilor of ground, knew that the end of his lyf was at-hand, and desyred that his sonz shoulde

be mad skil-ful in tiling of ground, called them, and sayeth : O sonz, I depart out-of ly, al my good is wholly-putt in my vny-yard. After the father's deeth, they thinking to fynd trezür in the vny-yard, dig-by the vny-yard ytterly with spad, mattoke, and peke, and found no trezür. But when the vny-yard was throzly-digd, it brought-forth a-grat-dal mo: or far-way mo:] frut than ac-customed: and mad them rich.

The moral.

The fable meaneth, that continual labo: bringeth-forth trezür.

18. Of a collio: and a washo:.

A Collio: asked a certein washo:, that he should dwel with him together in a hows, that he had hyred for rent. But the washo: being skil-ful of the thing at other tymz, sayeth : That would not be profitabl for me : for what I should mak whyt, thou wouldest sowle them al with the dust or spar-king] of colz.

The moral.

The fable meaneth, that thingz yn-lyk by natur, can not handfomly or comodiosly] stand together.

19.

Of a fox being hungry.

When a fox being prouoked with very-grat hunger saw or beheld] a peece of meat and bread layd-vp in a certein hows, she entred into the sam hows or cabin] and ate so much, that she stretcht her belly vnto a very-grat swelling, and when she could not go-out from thence throught the too-much swelling of the belly, being swollen, groned. When an-other fox passing-by that way heard hir groning, she goeth thither, and asketh for what she groned. Afterward being thoughtly-told the cause of the lamenting, sayeth playantly: Thy must tary there so long, whilst or vntil] thou art made so slender as thou wast when thou entrest: for by that mean thou mayst go-out.

The moral.

The fable meaneth, that no-thing is so hard that tyme can not dissolue or discharge.]

20.

Of a certein fisher.

A Certein fisher vn-skil-ful of fishing, went to the sea syde, and being sett-vp on a certein rok, first began to play on a shalme, shalme, and net being caried thither,

cher, thinking that he should tak fische with pyping. But when he got no effect with pyping, his shalwme being layd away, he letted down the net into the sea, and caught very many fische. But when he should draw-out the fische out-of the net, and beheld them laping, he sayeth merily: O wicked creaturez, whylst I pype with my shalwme, ye would not dance, now because I leave-off to pype, ye geue lappinge stil or continual.]

The moral.

The fable maneth, that al thinge ar very-wel down, that ar down in their tyme.

21.

Of certein fishoz.

Fishoz being gon-forth a-fishing, and very of-fishing long tyme, more ouer being very-hungry, and sad, because they had taken no-thing. When they determin to go-away, behold, a certein fish sleing another fish chasing him, lappeth into the bot. The fishoz being very-glad catch him or hold him fast] and being returned into the town, sold him for a great price.

The moral.

The fable maneth, that fortune very-often yeldeth

yeldeth that that art oꝛ cuning] can not
bring-to-pas.

22. Of a man being poꝛ and sik.

When a certein man being poꝛ was
sik, he vowed to the godꝝ, that if he
micht be deliuered oꝛ freed] from that siknes,
he would sacrifice a hunderd orn. Which thing
the godꝝ being willing to pꝛou, restoꝛ him
hællth æzily oꝛ qikly.] Ther-foꝛ being fre
from the siknes, when he had not orn, bycauꝝ
he was poꝛ, he gathered-together the bonꝝ of
a hunderd orn, and laying them *down vp
on an altar, sayeth merily : Behold, I hau
thꝛoughly-paid the vow now that I vowed to
you. But the godꝝ being willing to be re-
uenged on him, stand by him in slepꝝ, and say:
Goto the sæꝝ syd, foꝛ ther thou shalt fynd a
hunderd talentꝝ of gold in a secret plac. He
being awakned, mynd-ful of the dꝛæm, fel-
on oꝛ hapned-on] thæuꝝ, whylst he goeth-on
to the sæ-syd. Ther-foꝛ being takn, dezyꝛed
that they would let him be loꝛed, bycauꝝ he
would truly pay them a thoꝛand talentꝝ of
gold.

The moral.

The fable maeneth, that a man being a græt
lyꝛ, despꝛyeth the godꝝ and men alyk.

Of

23.

Of the fox and the libard.

When the fox strau with the libard tuching faiernes. What-as the libard rekned that the diuers markz or spotz of his body war a comlynnes too him. The fox sayeth courtiosly too him: Truly I am too-be iudged far-fairer, that hau not a body markt with diuers spotz, but a mynd markt with diuers markz.

The moral.

The fable maneth, that the comlynnes or bewty of the mynd is better than the deling or triming of the body.

24.

Of certein fishozz.

Certein fishozz drew a net out-of the sea, which, when they felt too be heuy, they lapt-about for ioy, thinking too hau many fishe? mached or wrapt in the net.] But as they drew the net unto land, when they saw plainly that few fishe? war in the net, but a very-græt ston, they war mad sozow-ful grætly. On of them being ancient by birth or ag? sayth too his felowz synly: We of quiet myndz, soz-why sozowis mirth? suffer. Truly men must soz-se chance? too com or too be her-

her-after] and perswad them-selues that they wil happie or at too com] that a man may bær them the lighter.

The moral.

The fable maneth, that he that remembreth man's lyk or destiny] is the les broken or ouer-thrown] in aduersity.

25. Of the frog asking a king.

The frog sorrowing that they war without a king, sent orators too besech Jupiter, that he would geu them a king. Jupiter knowing their simplnes, sent-down a peece of wood into the midle of the pond: which when it fel into the pond, the sound thar-of frayed the frog very-much. When then they knew that it was wood, they sent-again too besech Jupiter, that he would geu them a lyue king, not a ded. Jupiter being moued with their foolish prayer, gau them a water-serpent for a king. When he deuoured the frog daily, the frog pray Jupiter the third tyme, that he would moue-away from them the cruel and fere king. Then Jupiter sayeth: Hau him a king for-euer too you, whom ye hau entreated-for, with so many prayers.

Wh

The

The moral.

The fable maneth, that oftē tyme we pray-
for thoz thingz, which we repent after ward
that we hau obteyned.

Of a cat being changed into a

26.

wo-man.

A Certain cat being takē with the loue of a
certain bewty-ful yong man, praised Ve-
nus, that she would chaſg hir into a woman.
Venus hauing pityed her, changed her into
the shap of a wo-man, who when she was
bewty-ful, her louoz ladd hir hom suddenly.
But when they sat-together in the bed-
chamber, Venus desyring too prou, if hir fa-
uor being changed, she had changed hir ma-
nerz too, sett a moue in the midl of the bed-
chamber, whom when she beheld, hauing-for-
gotē hir fauor and her lou, pursued the moue
that she miht tak him. Upon which thing Ve-
nus disdainig, changed her agein into the
first so:ni or shap] of a cat.

The moral.

The fable maneth, that a nauhti man,
thowh he do chaſg hīz degre or estat] yet
he holdeth stil the selē-sam manerz or fa-
shionz.]

27. Of an old man carying deth.

When an old man carying a fagot of wood on his shoulder & out-of a wood or grove] was wery with the long way, called deth. Lo deth came thither, and asketh the cause wher-for he called her. Then the old man sayeth, that thou wouldest lay-on this fagot of wood upon my shoulder.

The moral.

The fable meaneth, that euery man is very-desirous of life : though he be subject to a thousand dangers yet he al-way escheweth or flyeth from] deth.

28. Of a wo-man and a phizician.

When a certain wo-man being an old wo-man, suffering a dis-ease of the piz, sendeth for a phizician to-cure or heal] her, promising him a certain reward, if she were healed of that dis-ease or sickness,] but if she were not rid or freed] she bargained to geue him no-thing. As oft as the phizician went to cure or heal] her, so oft he caried-away something priuily out-of the house. Thar-for the dis-ease in the piz being healed, when the wo-man beheld that ther was non of her

Wh 2

welch

welch in her hows, denyeth to pay the physicion asking the reward bargained or promised.] Wher-fo: she being called vnto iudgment denyeth not the bargain, but that she is hailed of the dis-æ: in the viz, she vtterly denyeth that: saying, when I was blind I saw my hows stuff with much howshold-stuff, now when I se, as the physicion saiech, I behold nen of my thing? in my hows.

The moral.

The fabl maneth, that men geuin-ouier to couetousnes say contrary to them-seluz very-often.

29. Of the husband-man and his dog.

A Certein husband-man placed him-self in a plac ner a city, bicauz of the grates of the winter. But when food fayled him, he began first to be fedd with gotz and shep. But when the winter raged mor daily, he did not spar his orñ too. Which ded or act] when his dog? did consider or mark] they spak on-to-an-other: Why stand we her, say they, why do we not fle, deth larning toward vs: Do we think that he spareth vs lyf, that hath kild his orñ for food? sak.

The

The moral.

The fable meaneth, that we ought to auoyd them that bear them-selues cruelly toward the famous and notabl.

30. Of a husband-man and his sons.

A Certain husband-man had very-many sons, dis-agreing with continual vary-
anc, and not regarding his warning? conti-
nually or al-way.] When by fortune or
chance they sat all at home together, the father
commanded that a fagot of wanz should be
brought-forth openly, and began to exort his
sons, that they should break-asunder the whol
fagot. Ther-fore when they war not abl to
break the fagot, with all their strength, the fa-
ther or s[r] commanded, that the fagot being
loosed, they should break the wanz seuerally
or on-by-on.] When euery-on did it easily,
then silence being made, the father sayeth to
them : O sons, most-dearly-be-loved to me, if
at any tyme ye shal iudge all-on thing in your
mynd, ye can not her-after be ouercomed of
the enemyes. But if ye shal keep variance? a-
mong you, he shal easily destroy you that
will.

The

The moral.

The fable maneth, that unity is stronger
than variant, which is weak.

31. Of a wo-man and hir hen.

A Certain wo-man being a widow had a
hen, that layed an eg euery day. The wo-
man thought, after the maner of man's natur,
which the greedines or thirstines] of-hauing
doth al-way mak car-sul, that the hen
would lay twyc a-day if she would be too
cast her more corn. But the hen being made
fater with more food or cherishing] left-of too
lay that one eg. So the wo-man so much the
more she sought-for gain, she lost it through the
blind desyre of-increasing it.

The moral.

The fable maneth, that through very-much
coueting of thing, present gain is utterly
lost some tym.

32. Of a man being bitten of a dog.

A Certain man when a dog had bitten him,
enquired with very-grate diligenc, of
whom he might be healed. A certain man hau-
ing-mett him, and being asked for a phisici-
on,

on, sayeth: friend, if thou wilt be made whole, thou hast not need of a physician. For if the dog that bitteth thee may lye the blood from the wound with his tongue, no-thing may be found better than that cure or healing.] The other laughing there-at, sayeth: If I be such remedy, I shall be bitten of dogs daily more and more.

The moral.

The fable maneth, that dis-commodities are wont to be requyred of naughty men for commodities or goodnes] and evils [are wont to be requyred] for good turnes.

33. Of two friends and a she-bar.

Whilst two friends traueled on the way to the contrie, a she-bar came running against them, who being seen plainly, the one of them being a-fraid, clomb a tree by-and-by, that he might save him-self. When the other doubted that he was able to stand against the bars strength, lay up-right on the ground as dead, staying blowing or setting of breath: when he took breath neither with mouth nor nose, the she-bar thinking him dead went-away. For they say, that bars doe stay-away them-selves from a dead body or carain.] Afterward

terward the other coming-dowen from the tre, asked his fellow, what the bar sayed into his ear. He answered with gentl' speech: I was warned of the bar, that I should not go-forth any-mor with such friend.

The moral.

The fable maneth, that their friendship is not to-be-regarded, that deny their friend's succor, when ther is need.

34. Of two yong men and a cook.

TWO yong men bought flesh together with equal charge, and deliuered it to a cook to dres or look too.] By the way or the man whyl] whylst the cook applyeth other busines, the one of the yong men took the same flesh priuily, and deliuered it to his fellow. The cook afterward seeking-for the flesh he that had taken it, swareth that he hath it not, and he that had it swor, that he took it not. The cook, the yong men's deceit being perceiued, sayeth : Truly though I am deceiued of you, that-same thing wil not be hydd from God, by whom ye swar.

The moral.

The fable maneth, that no wickednes can be hydd from God.

Of

35.

Of two enemy's.

Two certain men hauing hatred be-
tween them-selues with a dedly mynd or
mynd too hight] sayled in on ship. And when the
on could not abyde or suffer] too stand with
the ogher in on-selfe place, on siteth-down on the
poupe of the ship, the ogher on the for-ship. A
tempest or storme] being risen, when the ship
was in danger, he that sat in the for-ship ask-
ed the maister of the ship, what part of the
ship ought too be drowned first, and when the
maister had sayd the poupe: the ogher sayeth:
Deth is now the les greuous too me, if I be-
hold myn enemy dy first.

The moral.

The fable maeneth, that an enemy oft tī
tymis chozeth too destroy him-selfe, that
he may destroy his enemy.

36. Of the red and the oliu-tre.

The can and oliu-tre strai together, or
on-with-the-ogher,] whether miht be
stronger, harder, & mor-resistant. The oliu-
tre objected or castt ageinst] the red his um-
blines, bicauz that he yelded or gau place] easi-
ly too the wynd. The red gau not *agein on

Æ
word

word too this saying. A-little after, the wynd blowing with a vehement or cruel] whirling-ing-wynd or storm] pluckt-yp the oliu-tre by the root, standing ageinst the wynd with all forc. But the can bending-dowm it-self too the blast, got safely awyly.

The moral.

The fable maneth, that the mightier must be obeyed in tyme without varianc or resistanc.

37. Of the hekser and the or.

When an hekser beheld an or aring or plowing] she despyzed him in comparizon of her-self. But when a day of sacrifice was comyn, the or was lett-go, but the hekser was stayed that she miht be sacrificed. Which thing when the or beholdeth, he saith smyling: Oh hekser, thær-for thy didst not labor, that thy mihtst be sacrificed.

The moral.

The fable maneth, that danger hang ouer yde men, and doing no-thing too.

38. Of a chylde and of fortun.

When a chylde sleptt ruh a well, fortun comyng thither, stirred him * yp, saying :

ing: Arise, and go-away hence quickly, for-why, if thou shalt fall into the well, every man or all men] would not accuse thy foolishness, but misfortune.

The moral.

The fable teacheth, that very-often we run into danger through our-own fault, afterwards we accuse fortune without cause.

99. Of mice and a cat.

A Cat perceiuing-before, that there were very-many mice in a certain house, she went thither, and taking now on, now another, sett-by very-many by-killing [them.] But when the mice perceived that they were consumed day by day or daily,] being gotten-together into one place, say with them-selves: from-hence-forth we must not go-down lower, if we will not be destroyed all, but we must tarry here higher, whither the cat can not climb. But the cat, the mice's counsel being perceived, feining hir-self to be dead, hangd-by hir-self by the hinder fet to a post or stake] which was fastned to the wall. A certain-one of the mice looking wittily downward, as he knew it to be the cat, sayeth not unpleasantly or

very-pleasantly : O friend, and if I did know
for-certain or certainly] that thou wast a cat,
I would not in any way com-dowen.

The moral.

The fable maneth, that a wylly man trusteth
not any more men hauing seined & coun-
terfeted, if he be deceiued one.

40. Of the aap and the fox.

The aap danced so handsomely or trimly]
at the assembly of brut beasts, that the
was al-most made king by-and-by by the con-
sent of al. But the fox enuying her, when he
saw flesh sett in a dyk with a snar, that he
may bring or lade] the aap thither, he saith to
her : Wert thou gold hydd, which by the law per-
teineth too king? Wher-for seing it is thyn by
the law, thou-thy-self maist tak it. The aap go-
ing thither rashly by the fore perswasion, as
she perceiued her-self taken with the snar, ac-
cuseth the fox sharply, that had deceiued her
with craft. The fox sayth too her not vn-plaz-
antly : O fool, that thoughtst thy-self worthy
now too rul or too be lord] ouer other, when
fortune had extoled or lift] thee * vp.

The moral.

The fable maneth, that he that rashly go-
eth-

eth-on any thing saletly rashly intoo dan-
gerz, & is mad a laughing-stock too the peopl.

41. Of the hart and the lyon.

When a hart was vexed with an ex-
cessive thirst, he went-forth too a spring
of water, and whilst he drinketh, beholding
his shadow in the water, is very-glad for the
greatnes and branching of his hornz, after-
ward beholding his feet and shankz, is mad
too-too-sad. Whilst he turneth these thingz in
his mynd, behold, a lion appereth and pursu-
eth the hart. But the hart catching sight, went
befor the lion a great way through the feldz or
plainz.] for men say that hart's strength
consist in their feet, but that a lion's strength
or miht standeth in his mynd or corag] tha r-
for as long as the lion folowed the hart thro-
ugh the plainz, he was not able too get him.
But by chance it hapned, that the hart enter-
ed intoo a thik wood, wher his hornz being
wrapt too the bowz, when he could not es-
cap or fle] being taken of the lion, when he
saw him-self redy too dy, sayth : alas wretch
that I am, who reioiced for my hornz, perish
or dy] with the same hornz.

The

The moral.

The fable maneth, that thoz thingz hurt oz
be agcinst] vs very-oftn, which we think
wil profit oz be for] vs.

Of a husband-man and the

42.

stork.

A Husband-man bent oz layd] snarz, that
he miht catch cran̄z and gec̄, that conti-
nuably att-yp hiz cor̄n. But he caught with
them a stork also, who being holdn̄ by the foot
dezyr̄eth the husband-man, that he would lōz
her, and let her go, seing-that she iz not a
cran, nor a gowc in shew oz shap] but a stork,
the godliēst oz pity-fulst] of the birdz, who
al-way doth seruic̄ to hiz parentz oz damz,]
nether doth forsak̄ them at any t̄ym in their
old-āg. And the husband-man smyl̄ing saith :
What thy sayest do not fle me, oz ar not hydd̄
from me :] for what thy art I know very-
wel. But seing thy art takn̄ in company
with thæz, thy must dy also with thæz too.

The moral.

The fable maneth, that he that iz takn̄ oz
caught] with the wicked in any falt, iz pu-
nished with them with lyk punishment.

Of

43. Of the lamb and the wolf.

When a lamb being shutt-wel in a hows saw the wolf coming too her, she rayleth at him and curseth him. But the wolf sayeth too her : not thou, but the plac be- ing yn-accesabl or not too be com-at] sayeth reproche too me.

The moral.

The fable maneth, that tyme and plac mak the far-fyl very-bold very-oftn.

44. Of Jupiter and the crow.

Jupiter being wiling too creat or mak] the bird a king, appointed the bird a day of councl, that he that was the bewty-fuler miht be appointed king by him. Which thing the crow perceiuing-befor-hand, and know- ing or hauing a conscienc of] his il fauorones or foulnes] mad him-self trim or hansom] with otherz fetherz gathered-together her and thær, or from this plac [and] from that plac] and mad him-self the bewty-fulst of al. The day befor-appointed is comm, the bird com too councl. When Jupiter would mad the crow king too the bird bycauz-of his fairnes, the bird bearing or taking] it disdain-

disdain-fully, euery-on draweth-away his
featherz from the crow. And when the crow
was vn-raied o: strip] of the featherz of o:
therz, o: that war otherz] at-last remainned
a crow, as he was.

The moral.

The fabl' maneth, that he that dependeth
on other menz thingz, they being gon, he
o: it] appereth too euery-on plainly what-
on he iz.

A 5. Of a certain trumpeter.

A Certain trumpeter called-by an army
o: oft of men] too fih, with the sound of
his trumpet. Afterward being taken by an
ambush o: secret watch] cryed-out with a
pity-ful voic: Doe not kil me without cauz
and in vain. Truly I fih not, neither posses
I any other thing but a trumpet. They that
ladd him bound, contrarily o: on the other
syd] gau-agein wordz of this sort: Bicauz-of
this thing thy art too-be iudged the worthier
of deth, bicauz thy auoiding too fih with ene-
myz, exo: test other too the battel o: fih] with
sound o: noyz.]

The moral.

The fabl' maneth, that they ar too-be iudg-
ed

ed with greivouser or grater] punishment
that when them-selves do no wrong pro-
vok other too wrong.

46. Of a smith and a dog.

A Certain smith had a dog, that slept con-
tinually whilst the smith strak or
wrought] yron, but when the smith did set, the
dog arose forth-with, and without tarrying
att-yp thing, that waer cast-down vnder
the board, as bonz, and ether lyk. Which thing
the smith marking or considering] sayeth too
the dog: Ho wretch, I know not what I may
do, who slepest continually and art holden
with sluggishnes, whilst I stryk yron. Agein
when I moue or wag] my teth, by-and-by thou
rysest, and saluist on me with thy tayl, or
laepst about for ioy.]

The moral.

The fable maneth, that the sluggish & drowzi
or slepi] that liu of otherz] laboizz, ar to-be
restrained or keptt-hard] with gract or
greivous] correction.

47. Of a certain mul.

A Certain mul being mad fat with too-
much barley, was wanton thoroogh too-
much

much fatnes, saying with her-self: My father was a horse, who was very-swift in running, and I am lyk him by all thing. A-little after, it hapned that the mule must run as much as she was able or could,] but when she stopt or left-off] in running: Alas wretch that I am, sayz she, who thought that I was a horse's daughter, but now I remember that an ass was my father.

The moral.

The fable maneth, that folz do forget to know them-selues in prosperity, but acknowledge their errors very often in aduersity.

Of the tunny and the dolphin [being both fishes.]

48.

The tunny (when the dolphin being puffed-up or proud] through great violence and noyse chased him) is carped-up of a vehement wave or flood] into an yll-land, and the dolphin him-self also is carped-out up-on the self-same rock with the same wave. Then the tunny being turned-about beheld the dolphin yielding-up the ghost or dying,] sayeth with him-self: Deth is not greatly-greivous to me, for that

that or bicauz] I behold the auctor of my death
by with me too.

The moral.

The fable maneth, that euery-ōn bareth
aduersity the lihter, when they behold the
auctors of their aduersity to be oppressed
with the self-sam aduersity.

49. Of a certain phizicion.

A Certain phizicion (when it hapned the
sam sik man to dy whom he shoulde cur-
ed) sayd to them that cary-forth the ded cors,
if the sam man had forborn or absteyned]
him-self from wyne, and had byed glisterz, it
had not hapned him to dy. A certain-ōn of
them that war thar, saith to the phizicion not
yn-fynly or trimly :] Ho phizicion, thoz
thingz war to-ben sayed, when they could
down god, not now when they can profit no-
thing.

The moral.

The fable maneth, that when counsell doth
not profit, to geu it that tyme, is suerly to
mak a frend.

50. Of a fowloz.

A Fowloz went a-fowling or to fowle]
with rodz and bird-lym, and when he
beheld

beheld a feld-far or mauiſ] ſing vp-on the
bow of a tre, he ſett-vp hiſ twig? or qilz] that
he miht tak hir. But as he walkt, he trod-on
a ſnak with the on foot, and being bittē of
her, when he ſaw-befor-hand that he fainted
eui-then bicauſe of the venim, he ſpāk la-
mentably : Alas wretch that I am, who
whylſt I haſtni too tak an-other, an-other
hath caught me too deth.

The moral.

The fable maneth, that our-ſeliſ ſuffer
thoſ thing? very-oft tyme of an-other,
which we enſore too do againſt oher.

51.

Of the beuer.

The beuer is a ſolwer-footed beaſt, that
nouriſheth him-ſelf in the ſenſ, hiſ ſtonz
ar ſayd too be profitabl or good] for diuerſ
medcinz. Thar-for when any man foloweth
him (he not being ignorant of the cauſe of hiſ
purling or chacing] and truſting too the
ſwiftneſe of hiſ fet) as much as he is abl, run-
eth ſo far that he cometh-away ſaf too a plac,
that he may not be ſen, and thar cutting-of hiſ
ſtonz, caſteth them *forth too the huntorz,
when they com ner, and by that ſhift or man]
geteth-away him-ſelf from the huntorz.

The

The moral.

The fable maeneth, that a wyse man wil
læu no-thing vn-assayed, that he may get
him-self *a-way from dainger.

52. Of a boy seding or keping]shep.

When a certein boy sedd shep in a ve-
ry-hih plác, and cryed-out very-
oftn: Ho how, succor me from the wolf. The
tiloz or plow-men]that wæ at-hand about
læuing the tiling of the feld, and rying to-
ward him, and perceiuing that ther waz no-
thing, go-agein to their work. When the
boy had down it for sport sake very-oftn, be-
hold, when the wolf for-certein cam, when the
boy cryed-out earnestly or in earnest] they
should succor him. When the husband-men
ran not toward him at-al, thinking that it
waz not tru, the wolf did æzily spoyl the shep.

The moral.

The fable maeneth, that men do not beleui
at the end or afterward] on saying truth,
which is knowen to ly or to be a lyor.]

53. Of a crow and the fox.

When a crow had caught a pec of flesh
he siteth vpon a certein tre. The fox
look

looking-yp on him, and coueting the flesh for her-self, goeth too him with craft. Ther-foz standing vnder the tre she begineth too praye the crow, saying: O what a græt bird is this? How goodly, how bewty-ful, how wel-fauored, it becometh this bird too be king of birdes; for he hath al thinge belonging too a king, if he had a voic now. The crow being puffed-yp with thar praise, and not able too suffer any longer too be sayed dunn, whylst he caweth with a græt voic, the flesh falleth-dowen on the ground. When the fox had caught it, being turned-about, she sayeth too the crow: O crow, thy holdest o: hast] al thinge comly, so that thy didst not lak wit o: mynd.]

The moral.

The fable marneth, that they that beleui flatter o: too-much, fall veri-often into aduersity, which they think not.

54.

Of the dog and the wolf.

When a dog slepet befoz a græt palac the wolf coming [thicher] yn-lookt-for o: suddenly] caught him forth-with, and when he would kild him, the dog dezýred that he would not kil him, saying: O my lord wolf,

wolf, do not kil me now: for as ye se, I am smal, and slender, and læn. But my maister is about-to mak a mariag on the next day, wher-as if thy wilt tary or stay] for me a-little, I feeding or æting] plenty-fully, and being mad fater, that be profitabler for the. The wolf hauing trust to thaz word, lett-go the dog. A few dayz after, the wolf coming thither, when he found the dog sleping in the hows, the wolf standing befor the palac requereth the dog, that he yeld the promise to him. The dog sayeth to him pretily: Ho wolf if thy shalt fynd me befor the palac her-after, thy shouldest not look-for the mariag any-mo.

The moral.

The fable mæneth, that a wy3 man, when he auoydeth danger, is war of it euer after-ward.

55. Of a crow being sik.

When a crow was sik, he dezýred his mother, that she would pray the god for his hællth, saying: Mother do not wep, but rather pray the god, that they restoꝛ me hællth. His mother answered him
quickly:

quikly : Which of the god? thinkest thy wilt be
fauorabl' too the, when ther is non, from whoz
altarz thy hast not snatcht holy thingz.

The moral.

The fable maneth, that he that offendeth
euery man in prosperity, shall fynd no
man a frend too him in aduersity.

56. Of a dog carying flesh.

When a dog carying flesh in his
mouth, and passing ouer a græt ri-
uer, saw the shadow vnder the water, he
thought that it was an-other dog, that caryed
moze flesh. Ther-foze he let the flesh that him-
self caryed go vnder the water, and moued
him-self that he miht tak the shadow, but he
lost the flesh and shadow too, which in-ded
was no-thing.

The moral.

The fable maneth, that throzth dezyr of-
hauing moze al-way, we los very-often
tymz thoz thingz that we hold oze hau.]

57. Of a lion and a frog.

When a lion heard a frog speaking-
big, thinking that it was som græt
best,

best, turned him-self *bak, and staying a-little seeth a frog going out-of a pond, whom, he being full of disdain forth-with trod-down with his feet, saying: Thou shalt moue no best with nois any-mor, that he should behold thee.

The moral.

The fable maneth, that with men full of words, no-thing is found but tynge.

58. Of a lion being old.

When a lion became-old, and could not get food for him-self, he deuized a way whar-by sustenance should not be laking too him. Ther-fore being entred into his den, lying ther he feined too be grievously-sick. The best thinking that he was sick in-deed came thither too him, by caus of-visiting him, whom the lion taking on-by-on did eat. When he had kild many best already, the fox coming too the entree of the den (the lions craft being known) standing mor-with-out asketh the lion in what maner he fared or was in health. The lyon answering with faier speech, sayeth: Daughter fox, why doe ye not come-in too me? The fox sayeth too him synly: Bicauz my lord, I se very-many steps of best going-in, but, no steps of best going-out.

L

The

The moral.

The fable maneth, that a wylz man that
for-seeth dangerz hanging-ouer, gooth æz-
ily auoyd them.

59.

Of a lion and a bul.

When a lyon folowing a græt oz
mihty bul by wylz cam nær, he cal-
ed the bul to super, saying: frend, I hau kild
a shep, thy shalt sup with me to-day, if it plæz
the. When the bul obeying the lyon (az they
sat down) saw many cauderis, ye græt onz,
and many broche? redy, and that ther was no
shep thær, he gooth-away out-of the porch oz
entri,] whom the lyon perceiuing going-a-
way, asked, why he would go-away. The bul
answereth courtiosly: Truly I go not *a-
way for naught, when I se toolz oz necessaryz]
to be mad redy, not to-dres a shep, but to-
dres a bul.

The moral.

The fable maneth, that the craft? of the
wicked ar not hydd at-al from wylz oz
skil-ful] men.

60

Of the lyon, as, and for.

The lyon, as, and for (felowship being
wrought betwen them) go-fozth a-hunt-
ing

ing or too hunt,] and when they had takn
much booty, the lion commiteth too the as,
that he diuid the booty. When the as had
parted it into thre equal or eun] part, he gau
too his felowz the choic of-taking or too tak]
which partition or diuision] the lion bearing
disdain-fully, and gnashing with his teth,
putt-of or a-way] the as from the diuiding,
and committed too the fox, that she should part
the booty. But the fox gathering-together al
thiz wee part, and leauing no-thing of the
booty i-lyd for her-self, deliuered al too the li-
on. The lion sayeth too the fox : who hath wel-
tauk the too part or diuid :] The fox sayeth
out-of-hand or without staying] the danger
of the as taught or instructed] me too doo it.

The moral.

The fable maneth, that otherz dangerz
mak men the wyzer.

61. Of a lion louing the dayhter of a
certein contry-man.

A Lion loued a certein contri-man's dayh-
ter. When he coueted too hau her, he de-
syred the maid's father, that he would assent
or agre] that she be married too him. The con-
try-

try-man sayeth to him, that he would agre
by no man that his daughter be married to a
bast. When the lion lookt sturdily on him,
and gnasht with his teeth, the contry-man, his
counsell being changed, saith: that he desyareth
that his daughter be married to him, so that he
bat and pluk-out his teeth and nailz first, by
caus the maid is greatly mad a-fraight with
thos thingz. After that the lion hadt down it
throug too-much lou, he going to the contry-
man, requyareth that his daughter be geu him.
But when the clown perceiueth the lion un-
armed with nailz and teeth, a club being
raught-by, he pursueth or soloweth] hax in-
batung him.

The moral.

The fable mæneeth, that he that commiteth
him-self to his enemyz, lightly or æzily] pe-
risheth or is un-down.]

62. Of the lyonnes and the fox.

When the lyonnes was oft in tymz by
braid or reproued, or chekt] of the
fox, bicaus she brought-forth or bredde] on
yong-on only at euery breeding, she sayeth:
on in-ded, but a myhti-on.

The

The moral.

The fable maneth, that faiernes or beuty] dooth not consist in the plenty of thing; or in welch] but in vertu.

63. Of the wolf and the crane.

When the wolf was tormented-much with a bon being staped-fast in his throt, he offered græt reward too him that would draw it out-of his throt. When the crane drew the bon out-of his throt with hir bil, she asketh the reward promised her. The wolf smyling at her, and also wheting his teth, sayeth: It ought to be reward inough too the, that thou hast drawen-out thy hed out-of the wolfs mouth without hurt.

The moral.

The fable maneth, that it is accounted no smal want-sulnes with wicked men, if a man do not receiue los or harm] for doing as they would.

64. Of the wolf and the lamb.

When the wolf found the lamb going out-of the way, she caught him not with very-strong hand, but seeketh occasion by

by what riht or wrong she miht æt him. Thar-for she mad word of this sort to the lamb : Thy hast down me wrong? very-much long-a-gon. The lamb sorrowing, sayeth : How could that be down, seing I cam to the liht or world] very-lately : The wolf sayeth again : thy hast deuoured or wasted] my ground with-feding. The lamb sayeth to her : I can not do it, when I lak teth also. The wolf sayeth again : thy hast drunk of my spring too. The lamb sayeth to her : By what mean may that be down, seing I hau not-yet drunk water for or throuh] my ag, but a yet my mother's milk is my drink and næt : At-length the wolf being stirred-up with anger, sayeth : Althowh I can not answer or discharg] thy argument, yet I entend to sup plentywysly, and caught the lamb, and æt him.

] The moral.

The fable maeneth, that with the wicked reason and truth hau no plac.

Of two cok? fighting betwē them-seli? or together.]

65.

TWO cok? fought betwē them-seli? in the contry: when he which was capten of the

the hen was overcome of the other, he hydd him-self for sham, but the other being puffed up with the victory, flying up forth-with upon the roof of the house, maketh syn with the earnest claping of his wing? & crowing, that he had overcome his enemy or co-dezoyor] and gotten the victory of his adversary. Whylst he braggingly croweth thar thing?, and such lyk with his voic, behold, an eagle taking meat flying from-a-hih catcheth the cok with his talanz, and carryed him being food for his yong-onz. Which thing the overcome cok seeing or beholding] as triumphing on his enemy cometh a-brood, and only or a-lon] getteth the hen freely.

The moral.

The fable maneth, that he that trusteth too-much too prosperity falet-hedlong very-often into adversity.

66 Of a certain sooth-sayer.

A Certain sooth-sayer opened too euery-on chanc too com or too be her-after, in the midl market or midl of the market] of the town, whar-for being garded with a great company or haunting] of men, whylst he openeth

eth too on and an-other his chanc' or destiny] it is told him, that his thing? or welch] was carryd-away out-of his holow. Which thing being heard, whylst he goeth-away hom with running or in hast] on meting with him, sayth mockingly: Whylst thou warnedst other what was too com or too be her-after] how hast thou ben ignorant of thyn-own chanc'?

The moral.

The fable teacheth, that il or vn-thrifti] men correct otherz, and neglect or set-light by] their-own faultz.

67. Of the emot and the culyer.

The emot being thirsti went-dowen into a spring or well] whar whylst she drank she fel into the water. When a certein culyer siting vp-on a tre hanging ouer the well beheld the emot ouerwhelmed with the water, the culyer by-and-by brake a twig or litl bow] from the tre with her bil, and without taryng caste it down into the well: to the which the emot geting or rowling] herself, got her-self out-of the water into safety. In the man tyme a certein folowr cam, and sett-vp hym-twig?, that he may catch the culyer.

culier. The emot perceiuing it, byt the on foot of the folow, the folow being stirred or moued] much with that gref, leteth-fal the lyn-twig, with the which nois the culier being mad a-fraid, [and] flying-away out-of the tre, escapeth the danger of her lyf.

The moral.

The fable maeneth, seing but or gross-wited] thing, be thank-ful vnto wel-dooers, so much the mo: they ought to be [thank-ful] which be part-takers of reyn.

68. Of the hart-calf and the hart.

The calf sayeth to the hart on a tym, seing-that thou art greater than the dog in grates, and swifter in runing thow the swiftnes of fet, and far-better-fenced with hornes for the sight: by caus of what thing, O father, ferest thou the dog so greatly: The hart simpling, sayeth to him: Bicauz, O son, thow I posses or hau] al the thing that thou sayest, I can not suffer or bar] the barking of dog, but by-and-by for far I hastily-catch sight or fleing-away.]

The moral.

The fable maeneth, that no exortation or
a counsell]

counsell] is able to make them, who are fearful by nature, that they be bold.

69. Of the bee and Jupiter.

The bee, that is mother or breeder] of wax, going once or on a time] that she might do sacrifice to the gods, offered a gift of honey to Jupiter, with or of] which offering Jupiter being glad, commanded that what-soever she desired should be granted to her. Therefore the bee asking, sayeth: O most-noble god of the gods, be willing to grant to thy hand-maid, that what-soever shall come to the beeyard or bee-stock] for-to take or for-taking] away honey by violence, he may die by-and-by as soon as I shall prick or sting] him. For which desire Jupiter being doubtful, because he greatly loved the kind of mortal creatures or men, at-length sayeth to the bee: It is enough for thee, that what-soever shall come to the beeyard or bee-stock] for-taking honey with violence, if thou shalt prick or sting] him, & in the pricking or stinging] shalt leave or lose] thy prick or sting,] thy-self shouldst die by-and-by, and the prick or sting] it-self should be thy life.

The moral.

The fable meaneth, that we do some time wish

wish euilz too our enemyz, which ar turned
very-often-tymz hypon our-seluz.

70.

Of a fly.

When a fly that had fallen into a pot of
flesh perceived that she should be
stuffed in the bryn or broth] sayth with her-
own-self: Lo, I hau drunk so much, I hau
etn so much, I hau washt me so much, that I
may by riht or riht-fully] dy being ful-fedd.

The moral.

The fable meaneth, that it is the point of a
wyz man too bare with a mihti corag or
mynd] that thing, that can in no wyz be
auoyded.

Of a certein yong man and a

71.

swallow.

When a certein riotous yong man
had consumed or spent] his fatherz
goodz, and his garment only remained: a
swallow being sen befor the sezn or tym] he
thinking that somer was at-hand sold the sam
garment too. But winter being ryzn or ap-
pering] again, when he was punished with
very-grat cold, the swallow being sen-again
who her-self was ded so: cold, he saith: O vic-

ry-naughty bird, who hast destroyed me and thy-self lyk-woz.

The moral.

The fable maneth, that thoz thing? can not stand long that ar not down in their tym or sazn.]

72. Of a sik man and a phizicion.

A Sik man being asked of a phizicion after what maner or how] he had or did him-self] answered that he sweted moz than was ned-fyl or necessary.] The phizicion sayth, that that was good. Being asked the second tym of the sam phizicion, how or in what maner] he feltt him-self, the sik man sayth : that he was takn with a veement or earnest] cold, the phizicion sayth that that is vnto hallth too. Being asked of the sam phizicion the thirde tym how he did, the sik man sayth, that he could digest with vn-azines or hardly.] The phizicion sayth agein, that that was very-good for hallth. Afterward when on of his familiars asked the sik man, in what maner or how] he fared, the sik man sayth : Ther be very-many, and very-good synz for hallth as the phizicion saith, yet I vtterly perish or dy] with thoz synz.

The

The moral.

The fable teacheth, that a man ought not too
geu ær too them that speak at plazer.

73.

Of a wood-hakoz.

Whylst a certein wood-hakoz cutt
wood nigh a græt riuer dedicated o:
uolued] to the god Mercury, his ar fel-doun
by chanc into the riuer. Thær-for he being
taken with much sorow, sat-doun mourning
by the bank of the riuer. Mercury being
moued with pity, appered to the wood-hak-
oz, and asked the caus of his weping, which a:
son a:
he told, Mercury bringung-forth an ar
of gold, asked whether it war that, which he
had lost. But the pooz man denyed that it
waz his. At the second tyme Mercury brocht
forth an-other of siluer, which when that-sam
pooz man denyed also too be his : last of al
Mercury tok-yp the woodn ar, when the pooz
man granted that that waz his, Mercury
knowing that he waz a tru and iust o:
rihtios] man, gau him al o:
euery-on] for a
gift. Thær-for the wood-hakoz going to his
felowz, opnieth what hapned too him. On of
his felowz being wilung too try o:
prou] it,
when

when he had comin to the riuer, castt-down
an ar into the water, after-that he sitteth-
down on the bank of the riuer weping. The
cauz of whos weping Mercury being taught
or thewed [he] sought for a golden ar, and asked
if it war not that that he lost. Which when he
affirmed or claimed [to] be his. Mercury, his
shameshes and by being known, deliuered
neither the golden nor his-own.

The moral.

The fable maneth, that in how much or as
much as [God] is mor-fauorabl or mercy-
ful [to] the good, so much is he the mor-of-
fended [dis-pleased or mor-enemy] [to] the
eul or lewd.]

74.

Of the as and Jupiter.

When an as seruing a certain gardn-
or did at much, and labored litt, he en-
tracted Jupiter, that he would chang an-o-
ther maister for him. Ther-for Jupiter ap-
pointed, that he should be sold to a potor.
Which whom when the as labored in carying
clay, hip, tyl, & such lyk, he prayeth Jupiter
the second tym, that he miht seru an-other
maister. Jupiter appointed-agein, that he
should

should be sold too a tanoz. Whom the as seru-
ing with much labor, and littl' mact, sayth with
grouning: alas wretch that I am, when loosing
the better maister hau comen too a wors,
with whom as I se, my pain shal be punished
too, after my deeth.

The moral.

The fable meaneth, that when seruants try
or proue] wors maisters, then they deye
the first maister.

75. Of the hares and the frogs.

The hares cam-together into one place,
where when they were sorrow-ful for their
misery or wretchednes] bred by nature, and
made a lamentable noyse, that a more-miserable
or more-wretched] life was geuen them than too
other beast or creatur] because men, eagles,
and dogs pursued or folowed] after them
euen vnto deeth, they determin or purpos] that
it is better for them too dy one, than too re-
main or abyde] in so wretched a life any-longer.
This counsel being taken, that they cast-
hed-long them-selues into a pond, whilst they
go thither very-speedily or quicklier] the frogs
that stood vpon the pond's syde, as they haue
the

the noys, lay-down into the pond, and deu
them-selues vnder the water : which thing
when the hare that went befoze beholdeth, she
sayeth too the rest : stand, for we must chaunge
opinion or iudgment,] so: why, as ye plainly
se, ther ar found beaſt's moze-far-fyl than we.

The moral.

The fable meaneth, that when a wretched
man beholdeth a moze-wretched, he barreth
his wretchednes the moze-willingly or
in-differently.]

76. Of the as and the hoze.

When an as beheld the hoze hau pleny
ty of diligent cherishing and ydlnes
or rest] he commended or praiſed] the hoze
too be greatly happy, and sayd that him-self
was too-too-un-happy, who when he labored
much, had not his bely-fyl of chaf. But when
the tym of war cam, an armed ſoldyoz leapt
on the hoze, and when he ran into the mydd
enemyz, or mydd of the enemyz] the hoze be-
ing ſtryken with a ſword ſaſeth-grouling
on the ground. Whom the as beholding,
mourned, & hauing-pityed the hoze, chainged
the opinion of his mynd.

The

The moral.

The fable maeneth, that a man ouht to agree with pouerty, which is the mother of bredoꝝ of quietnes or rest rather than to enuy the welchier or richer.]

77. Of the as and the wolf.

A Certain as trod-on a thorn with the on foot, and being mad lām, when he beheld the wolf coming to him, and could not flee away, he sayeth with a pity-ful voyce: Oh wolf, truly I dy for gref, but bicauz or for-that] it is ned-ful, that I am redy-to be met for the and the crow, I besech euen-that of your courtiozi and gentlnes you would draw-out the thorn out-of my foot, that I might dy the last day without gref throug your good gift. Whylst the wolf plyketh-out the thorn with his teth, the as strak him with the hel. The wolf afterward, his noz, brow, and teth being brokn, cryeth-out: Alas wretch that I am, I suffer this by riht, who when I was a cook would be a phizicion.

The moral.

The fable maeneth, let euery-on exerciſe that art that he knoweth.

78.

Of a wo-man and a hen.

A Certain wo-man had a hen, that layed golden egges stil & al-way.] Ther-foz thinking that she was al' golden & of gold] with-in, she killeth the hen. But when she found her lyk other hens, wher she thought to be rich, she lost & soz-went] the gain that she had at-first, throughe the coueting to hau moze.

The moral.

The fable maneth, that throughe dezyr of-hauing & to-hau] moze, we oftn loze that gain that we hau in our handes.

79.

Of a frog and a fox.

When a frog going out-of a fen profest her-self to be a phizicion, and skil-ful of medicinz, by-proclaiming [it] to other bestes. The fox sayeth to her very-synly & trimly :] How & wher-by] canst thou cure & hæl] other, when thou knowest & canst] not hæl thy-self halting.

The moral.

The fable maneth, that a man can not teach other that which he hath not larned.

80.

Of a serpent and husband-man.

When a serpent hauing hyding-plac-
es befóze a certain husband-man
howes,

holws, was stryken of the husband-man's son,
 he byt him so sharply, that the chylde died-
 suddenly of that-sam byting. This thing being
 knowyn, græt mourning aryseth among the
 parent. Then the father being stirred-up with
 sorow, an ar being caught, pursueth the ser-
 pent that he miht kil her, and casting-about
 the ar, that he miht stryke the serpent, strok
 the end or outer part of her tayl. Afterward
 being willyng to mak pæc with the serpent,
 mæl, water, salt, and hony being takn, he cal-
 leth the serpent to-reconcyl or get-agein
 frendship betwèn them. But the serpent be-
 ing hydd vnder a rok or græt ston] sayeth
 with hysing : Good man, thy laborest in vain :
 for frendship can not be mad betwèn vs : for-
 thy, as long as or whylst] I shal look on my-
 self without a tayl, and thy thy son's graue, we
 can not be quiet or pæcable] in mynd.

The moral.

The fable mæneth, that when the freshnes
 of wrong, or chesly, the remembranc of
 them is, the hatred can in no wyz be takn
 away. Of a hen and the for.

When a for hauing-entred into a
 hen-holws or cotag of hens] beheld a
 81. b 2 hen

hen being then sick, he asked her, how she fared : to whom she then answered readily : I should fel or hau my-self] som-what-better, O sister, if thy wentst-henc or away.]

The moral.

The fable teacheth, that the presence of enemy is too-too-griuous.

82.

Of a way-faring-man.

When a way-faring-man or traueled or] had gon or traueled] a græt way he vowed a vow or promis] to Mercury, that if he found any thing, he would offer half of the sam thing to him. Ther-foz by chance he found a bag stuf with al-monds and dat, and when he thought that that was the proof or trial,] taking the bag, him-self at the kernelz of the almonds, and the flesh or softnes] of the dat. Afterward hauing-entred into Mercury's templ or church] and holding the altar with his handz, sayeth to him with mock-ful wordz : O Mercury, now I thowghly-pay the my vow : for truly what thing I hau found, I offer the the half of them, verily the bonz (we say stonz) of the dat, and shelz of the almonds.

The

The moral.

The fable maneth, that couetousnes maketh men despyroz of the godz.

83.

Of a lion and a man.

When a lion and a man ioyned a ioynyn one together, and as they ioyned, euery-on praysed or commended] himself with wordz. Lo, stonem pillarz stand suddenly ageinst or befor] them, whar-on or on which] ther was graued, that a man strangled a lion, which grauing the man shewing to the lion, sayeth: Her may be sen how much more-exceling and stronger men be than lyonz and al wyld bestz. And the lion answering redily, sayeth: If it war with lionz as with men, that lionz knew or had skil] to graue, thou shouldest se mo men graued, being strangled or choked] of lyonz, than lyonz of men, or by men.]

The moral.

The fable maneth, that men ful of boasting fein them-seluz to hau down, thingz that they neuer assayed to do.

84.

Of a certein for.

When a for beheld clusterz ful of grapes, and now waxing ryp, being despyroz

dezyr:ous to at of them, she deuized euery way whar-by she miht get them. But when she had assaied euery way in vaine, and could not satisfy her dezyr, turning sorow into ioy she sayeth: thoz clysterz of gras be yet too-sower.

The moral.

The fable maneth, that it is the point of a wyse man to sein that he wil not haui thoz thingz which he knoweth he cannot get.

85. Of a chylde and a scorpion.

A Certain chylde sought-for lopster-flyz, and when he would takn a scorpion, the scorpion, his simplicity being known, sayeth to him: Ho chylde, pas-on in pac, and hold-away thy hand, if chy wilt not perish o: dy] wholly o: altogether o: vtterly.]

The moral.

The fable maneth, that he that thinketh-on either syd o: part] knoweth verry-wel, what he ouht to folow and what to auoid.

86. Of a hunte: o: take:] and a partridg.

When a certain take: would kiled a partridg which he had takn, the partridg

partridge groning maketh such word to him: Ho take of partridge, if thou wilt let me loc, and geu me lyf, I wil bring the verry-many other partridge. The fowloz saith to her fitly or hansomly:] Now I iudg the worthy to be kild so much the moz, that thou promiscst to destroy or yn-doo] thy frend by entraping.

The moral.

The fable maeneth, that he salet-hedlong into danger, that seeketh to yn-doo or destroy] with deceit other beloued or derly-beloued] of him or to him.]

87. Of the har and the snayl.

The snayl smyling, when the har moked her fet, sayeth to him: if thou wilt mak proof in runing, thou shalt know plainly, that I am swifter than thou. To whom the har sayeth: verily it pasceth the or thou knowst not] what my fet ar abl to do, but let vs chuz a iudg, who may appoint or bound] the cours and bound for vs. Thar-for they chuz the for, the witiest of al brut best, who as soon as he appointed the plac and end of the cours or runing] the snail, al slow and negligent

ligenc' being putt-asyd, taking spedily her iourney, did not rest, vntil she cam-throgh too the mark. But the har trusting too his fet, when he rested a-little, being stirred-up from slep, ran too the mark as much as his fet war abl: and when he found the snail resting thar he confeseth with rednes or blyshing] that he was ouercomm of the snayl.

The moral.

The fable maneth, that thinge, ye the gratest ar througly-downn or brought too-pas] by study and diligenc', not with the force or strength] of the body.

88.

Of the wilow and the ar.

When an ar feld or cutt-downn] a withy, it mad wedge of the sam wilow, whar-with it miht clau the wilow the asilper. Which thing the withy perceiuing-befor, groning and crying-out, sayth: I complain not so much of the ar, that cutteth me with men's hande, as of the wedge, that ar mad out-of my body.

The moral.

The fable maneth, that vn-tru frendes ar mad more-hurt-ful or dis-plazant] too their frendes, than often tymes enemyes be.

Of

89. Of a chylde being a thef.

A Certain boy carrying a book from his fellow priuily out-of the scoll, deliuered it too his mother: which when his mother willingly receiued, and chastised not her son, the boy carped agein from another a garment, and brought it *away too his mother too. Which when his mother gladly receiued, when the boy laking chastising, did steal mo thing? from day too day, and greater thing?, per? encræcing, at-length being takn openly, as accused of thefft, was condemned of o? to] deth [we say too dy] by the magistrat? openly. But when he was ladd too the plac of iustice, and his mother ful of mourning folowed, læu being opteined o? gotn] that he miht spæk on word too his mother at her ær, he being turned-about too her, and putting his mouth too his mother's ær, as redy-too spæk som-what secretly, cuteth-of hir ær with his teth. His mother crying-out for gref, wisheth euil too her-self. Then they that ladd him, blamed o? accused] him abou mezur, not only for the thefft, but that he was so vn-godly o? wicked] yntoo his mother. He without blushing sayth too them: Let it be a wonder too non of

you, that I hau cutt-off my mother's ær with my teth : for she is the auctor and cause of this my vn-doeing or destruction :] for-why, if she had chastised me, when I brought-away the bark too her, which I caried-away first priuily from my felow out-of the scoll: theffte or stealing?] being lett-alon, for fear of strype, I had not comm too this kynd of sham-ful deth at this present.

The moral.

The fable maneth, that he is mad daily more-wicked in-offending, that is not chastised from the beginning.

90. Of a shepp-herd and the sæ.

When a certain shepp-herd feeding shep with the sæ & syd beheld the same sæ one quiet or calm] being taken with desire of-sayling, changed shep for dat, the which being putt in the ship, when he sayled now into the depe, & floted-up-and-down in a tempest without hope of safety, he castt-out all thing that he in the ship, and scarcely got him-self into a haun. When he fedd they est-sons or again] and saw the sæ now quiet again, his companyon praising the same calmnes

nes of the sæ, he saýeth merily oꝛ lauhingly:]
The sæ deýreth dat? agein.

The moꝛal.

The fábl' mæneþ, that be and skil-fulnes
mak vs the wáter in dainger?.

Of the pómgranat-tre' and
the apł-tre.

91. **T**he pómgranat-tre', and the apł-tre'
stróu-together tuching faiernes. When
they had strýued a long tým betwén them-
selu?, with diuers and sharp strýf?: the bran-
bl' receiuing such strýuing? oftñ týmz from
the nêrest, went to them, and sayth: It is
strýued oꝛ ye hau strýued] ynóth and ynóth
now betwén you, cæs oꝛ be quiet] a-litl', and
lay an end on your strýuing?.

The moꝛal.

The fábl' mæneþ, that the leser oꝛ pooꝛer]
þo very-oftñ týmz appæz oꝛ order] the
faling?-out oꝛ variance?] of the græter
oꝛ richer.]

92. Of the mold and his mother.

The mold is a blýnd best by natúr, he sai-
eth on a tým to his mother: I fel a vie-
ry-græt sauoz oꝛ smel:] a-litl' after he sayth
c 2 agein:

agein : I behold a bih oꝝ græt] chimney oꝝ
 quii.] The third tyme he sayth also : I haer the
 sound of hammerz pertainig too a forgi.
 His mother sayth too him gently : Ho son,
 as I perceiui, thy art hereft not only of vii,
 but of noz and arz.

The moral.

The fable maeneth, that when men ful of
 boasting profes græt thingz, then, ye chesly,
 they ar reproued oꝝ chekt] in a very-littl
 thing.

98. Of wasp, partridge, and a
 husband-man.

When wasp and partridge being
 prouoked with thirst, mett-toget-
 her onc, they went too a certein husband-
 man, crauing drink of him, and promising,
 that they would reqyt him largly for water:
 for-why the partridge promis them-seliuz
 too dig a vyn-yard for him, that the vynz
 may bring-forth ful clusterz of gras. The
 wasp offer them-seliuz largly too kep the
 vyn-yard with-going about it, and too kep
 theiuz from-thenc. To whom the husband-
 man sayeth : I hau two orni, who when they
 promis

promis no-thing, yeld this self-sám trauel
no-thing the les. Ther-foz it iz better foz me,
to geu water to them, than to you.

The moral.

The fábl mæneþ, that a man must not
help them that be woꝝth oꝝ goð] foꝝ no-
thing and vn-profitabl.

94.

Of Jupiter.

When Jupiter mad a fæst at a mary-
ag, al bæst offered gift to him, e-
uery-on foꝝ their abilityz, oꝝ to their power.]
But the serpent gathered a roꝝ, and holding
it in hiz mouth offerd it to Jupiter. But as
Jupiter beheld her, he sayeth opnly: Truly
I receiue gift of al oꝝ of euery-on] willingly
oꝝ gladly] but I doe it not of the serpent.

The moral.

The fábl mæneþ, euery wyꝝ man ouht to
perswád him-self that the gift of the
wicked ar not without deceit.

95.

Of the aap.

The aap iz sayed to bred two yong-onz,
to oñ of which only she iz affected, and
thꝝough affection nyrisheth it diligently, but
the

the other she hateth and neglecteth or regarded not.] It hapned, that it, that was had in loking, was strangled of the aap in sleep, wher-foz, that, that was not regarded, was brought-up as the mother's delight, evn to perfect ag.

The moral.

The fable maneth, that without dout for-
tun exceleth, or paseth or ouercometh] the
wyzdom of men.

96.

Of the flæ.

When on a tym a flæ prikt on with
byting, and being takn was asked,
what he was that fedd-on his memberz or
partz of the body,] she sayth : that she iz of
that kynd of creaturz, to whom it was geuyn
of natur, that they lyuid a lye by that man,
and that he would not kil her, seing-that she
could not do much euil too him. But that-
sain man smyling, sayth too her : thou shalt be
kild with my hand; the moz for that, bicauz it
iz not law-ful too hurt any without cawz, ne-
ther much nor litt.

The moral.

The fable maneth, that men must not pity
the euil, thow they offend litt or much.

Of

97.

Of a flæ and a man.

A flæ læping after her wonted maner alighteth on a man's foot, and priketh or stingeth] him sharply or earnestly] with biting. With which priking, the sam man being much-moued or stirred] tok the flæ, & would-hau crowht hir with his nayl's. But the flæ læping out-of his hand, auoydeth deth. Then the man crying-out, sayth : O Hercules, thy destroyor of the euil, why war thy not present with me in oppressing or holding] this flæ ?

The moral.

The fable mæneth, that on ought not to de-
 syr lamentable ayd of the godd in very-
 smal thing, but in græt and thing hard
 to com-to, or to be down.]

98. Of emot and the gras-hopp.

It was the midle of winter, when emot
 suned or ayred] what a-brood or her-and-
 thar.] Which thing the gras-hopp beholding
 when she was consumed with hunger, cam
 vnto them, & prayed them, that they would
 grant her what for food. But when the emot
 asked her, what she did in somer, whether she
 stood

stood slowch-fyl and ydyl that tyme: The grasshopoz sayth too them: I stood nether slowch-fyl nor ydyl, but sung with a song, whar-with I did as the laboz of the way too oz of] the trauelozs by the way. Which thing being hardd, the emot? smyling, say: if thy hau sung in somer, that thy mihtst deliht trauelozs, now danic, that thy be not kild with cold.

The moral.

The fable maneth, that he that dooth not thing? in his tyme, which be too be down, falyth into strait?, when he thinketh not.

99. Of a man and his wyf.

I was the tyme of the spring-tyme, whar-in on being brought-yp in deliht?, when he was nether yong man nor old man (for he was of hoar hærz) maryed two wyf at-onc, on ancient oz old] the other very-yong. When al they dwelt in on-selk hows, the old wyf looking daily her husband? hed plukt from him the blak hærz, that she miht bring hir howsband wholly ynto the lou of hir. The yonger plukt-yp the whyt hærz with lyk desyr? oz study] that she miht mou him *away from the company of the old wo-man: at-last they

they pilsd him so, that they mad their hōws-
band bald, and a mok not without very-
græt repzōch.

The moral.

The fable mæneth, that ther iz no better
hællth for old men, than too lak wo-men,
and specially the yonger, except they be
wiling that them-seluz be ouerthzōwn.

The end of Æsop's fables.

Wilti sayings? or mery sayings? or iesting?
very plæzant,] gathered out-of-the
litt bok of Boggius a Flo-
rentin a very-elo-
gent orator.

1. Of a yong man's slowth or
slugishnes.]

BOnacius a plæzant yong man of the
hōws of the Gaysez, whylst we war at
[the city caled] Constanc, did a-ryz out-of
hiz bed very-lát. When hiz companionz
blámed that látnes, or asked what he could
do so long tým a-bed, he smýling answered:
I herkn or geu ær] too strýuoz and dis-
agreoz:

agreed: for ther be with me forth-with, when
 I a-wak, two in wo-men; shap o: clothing]
 that is to say, car-fulnes and slowth, the on of
 which doth crozt o: counsell] me to ryz, and
 do som work, and not to wer-out the day in
 bed. The other rebuking the first, affirmeth
 that I must tak rest, and abyd in the warm-
 nes of the bed bycauz of the force of the cold,
 and to saue o: bar-with] the rest o: quiet-
 nes] of the body, and not to apply labo:z al-
 way. Mo: ouer, the first defendeth her rea-
 son, so, that whylst they disput and contend
 with wo:z longer, I as an in-different o:
 equal] iudg, larning o: yelding] vnto no par-
 ty o: syde] haer them disputing, looking-stil o:
 abyding] vntil they be agreed in opinion. By
 this it is downn o: cometh to-pas] that I ryz
 the later looking for the end of the varianc.

2.

Of the cok and the for.

Of the for being hungry, to-deceiue the
 hen, who, the cok being gyd, had got
 vpon a very-hih tre, whither coming was not
 for her: went to the cok with faier spech,
 whom when she had saluted-gently, she sai-
 eth: What do you a-hih: hast thou not haerd
 that

thar fresh newz, so wholsom for vs: When the
 cok had answered: not-at-all. But, saith she,
 I cam hither a for-messenger to communi-
 cat or im-part joy-fulnes with the. Ther is a
 counce of al best mad, whar-in they hau
 established a continual pac of al best a-
 mong them-selues or together, or on with an-
 other] so that al far being putt-away, ther
 can be mad too non of or by] an-other entrap-
 ing or wrong any-mor, but al may be pac
 and concozd, it is law-ful for euery-on, ye be-
 ing alon, to go-abrod whither he wil, with-
 out car. Thar-for com ye down, and let vs
 mak this a fast-ful day. The fore falshood be-
 ing known, the cok sayth: thy bringest a good
 messag, and plæzant to me: and withal the
 cok stretching-forth his nek hiher, and be-
 holding farder-of, and lyk on that wondered,
 liftt-up him-self on his fet. Then when the for
 had sayd: what dost thou look-at: I too, saith
 the cok, dog? coming hither with græt run-
 ing, with opn mouth. Then the for being far-
 ful, sayth: Far ye wel. Fleing-away is ne-
 cessary for me, befor that they com hither, and
 with-al begneth to go-away. The cok saith:
 whar-for fleest thou, or what fearest thou: truly

pæc beïng mād, no-thing iz to be feared. I
dout, sayth the fox, whether tho; dog; hau
hædd the decre o; order] of the pæc. In this
wy; deceit iz mo; with deceit.

Of an obstinat o; self-wild wo-man that
3. call'd her hows-band lolusi.

A Certain wo-man of our; beïng very-
contrary to hir hows-band, contraried
o; resisted his word; al-way with chydïng,
standing-stil in that which she had begun, so,
that she would be ches. A greivous varyanc
with word; on a tÿm beïng had with her
hows-band, she call'd him lolusi. He strak
her with wanz, bating hir with fist; and hel;.
The mo; she was baten, the mo; she call'd him
lolusi. At-length the hows-band beïng wery
of bating, that he miht ouercom his wyu;
self-wil, let hir *dowen into a well of water
by a rop, saying that he would strangl her,
except she did forbær from word; of that
sort. She continued mo;-ernestly, ye beïng
sett in the water ynto the chin continuing
that saying o; word.] Then the hows-band
dykt her into the well, that she miht not
spæk any-mo;, p;uving if he may turn her
from

from the fullness of the word? through the danger of death. But she, the ability of speaking being taken away, ye whilst she should be strangled, what she could not speak, she showed with her finger: for her hand? being set up about her head, and the nails of either thumb being joined together, at last, with what gesture or behaviour? she was able, she objected life against her bonds-band. For life was wont to be kind of women with the nails of those fingers.

Of him that sought his wife being dead,
in a great river.

4.

When another man, seeking his wife which perished or dyed in a great river, went against the water. Then when on having-merveled, warned that she should be sought-for downward according to the course of the water. He saith: she will be found in no way by this man: for she was so un-toward and un-quiet, and contrary to other's manner, whilst she lived, that she can never walk or stir but with the contrary stream, after death too.

A

A very-plazant thing of a certein old man
5. that caried an as on himi-self.

IT was sayed among the arch-bishop's se-
cretarys, that they that lyued according
to the opinion of the comun peple, as prest or
ouer-bozn] with very-miserabl or wretched
ed] seruic or bondag] seing-that it is in no
wyz possibl, when they iudg diuersly, to plaz
at, diuers men alowing diuers or contrary]
thing. Then on reherced a fable according to
that iudgment or opinion] which he had lat-
ly sen wyrtu and downn or mad] in Almain.]
He sayeth, that ther was an old man, who
went-forth to the maket, with his son being a
litle yong-yuth, and a litle as going-befor,
which he was about or redy]-to sel. They pas-
ing by the way, certein doing busines or
wozk] in the feld blamed the old man, that ne-
ther the father nor the son got-yp on the as
bæring no-thing, but suffered him to be
empti of burdn, seing the on for old ag, the
other for tender ag did ned som-what for ca-
ryag. Then the old man sett the yong yuth on
the as, him-self making iorny with his fet.
Oher beholding this, blamed the old man's
foolish

foolishnes, bycauz the yong yuth, who was
 lustier or stronger] being sett vpon the as,
 him-selē being stryken in ag folowed the as
 a-foot. His counsell or mynd] being changed,
 and the yong yuth being sett-dowen, him-selē
 got-yp on the as. But hauing-gon forth a-lit-
 tl, he hærdd other bláming him, bycauz he
 drēw after him his son being very-litl, as a
 seruiant, no regard of ag being had, him-selē
 that was father siting on the as. He being
 thzowly-moued with thaz wordz, sett his
 son with him vpon the as, folowing his iorn-
 ny in this wyz. When he being asked of other
 after ward, whether the sely-as was his,
 granted or sayed] ye, he was chasticed or re-
 proued with wordz, that as an-other man, he
 had no car of him being in no wyz fit for so
 græt a burdñ, whar-as on ought to ben inowth
 to be bozñ. This man being thzowly-troble-
 ed with so many opinionz, when he could not
 go-on without accusing or bláming] nether
 with the empti as, nether with both nor the
 on being sett yp-on him, at-last he bound the
 as with iwinēd fet, and began to bar him
 *forth to the market being hanged on a staf
 and layed on his and his sonz nek. All men be-
 ing

ing fashn-out too layhing for the newnes of the fyt, and reproving the foolishnes of both, but chieflly the father, he being angry staying about the bank of a græt riuer, castt-down the as being bound into the riuer, and so the as being lost or for-gon] he went hom again. So the good man satisfying or contenting] no man, whylst he desyred to obey al men, lost his as.

Of the moking of a man being willing
6. to kil a hog.

IT was the maner or fashion] in a certein town [of a contry in Italy] that he that kild a hog in winter, should bid his neighbor hood to supper. On asked counsell of his gothop in what wyse he miht auoyd that charg or expence? say, sayth he, to-morrow, that the hog was taken-away from the this niht by theft, and also, he saying no such thing, on stol-away the hog from him with theft in the niht. In the morning he seeing the hog carped-away, being gon to his gothop, complayned with a lowd or high] voic, that the hog was stoln-away priuily from him by theft. Then the other sayeth: My gothop thou art wyse rightly

rightly or in deed :] for I taught thee too say so. When he sayed it very-often, and swore by all the gods, that it was true. The other answered : thou dost well, and after or according too] my counsel. When he repeated it again, the other answered : I warned thee before that thou shouldst or oughtst] too speak in this manner, and I have given thee safe or wholesome] counsel. At-last he went-away being more or deceived.]

Of a fox being hydd of a contry-
man in fodder.

7.
OF a fox fleeing dogs in hunting, bayted or rested] with a contry-man, that threat what in a frow, desyring, that she might be defended from the dogs, and promised withal that she would neuer hurt his hens or chikn. The contry-man agreed too the condition, and fodder being taken with a fork, couered the fox. Ther came thither on and also an-other of the hunters seeking the fox : they asked the contry-man whether he had seen the fox fleeing on her own or way,] he shewed in word that the fox was run-away by a certain way, but with his countenance
d) and

and yif he thewed that he was hydd vnder the fodder. They regarding oʒ beholding] rather vnto the wordz, than to the noding. oʒ beking] went-away. Then the contry-man, the for being vn-couered, sayeth: kep promise? now : for thy hast escaped oʒ gon-away] by oʒ throuth] my wordz. But he, who being far-ful of her-self beheld the contry-man diligently throuth a narrow hol oʒ chink] betwix the fodder, sayeth : Thy wordz war good, but thy dedz il ynowth. A saying ageinst them that do on thing in wordz, an-other thing in ded.

8. Of a Florentin that bought a hors.

A Florentin known to me, about-to buy of necessity a hors at Rome, bargayned with the selor, that asked oʒ requyred] xxv. crownz a pꝛyꝛ derer than the hors, he granted that he wil geu xv. at the present oʒ out-of-hand,] and that he would be his detoz of the rest. When the selor asked the residu the day after, the buyer refusing the paying, sayeth : I wil kep couinantz, we bargained that I wil be thy detoz : but if I shal satisfy the, I am not to be thy detoz any-moz her-after.

A

A pleasant saying of a man promising to
9. mak an as lærned.

A Tiran to draw-away the good of a
subject, who boasted that he would do
many thing, commanded vpon a græt pain,
that he should teach an as letter. He sayth
that it wil be im-possibl, except much tyme
micht be granted him in teaching the as. Be-
ing commanded to ask as much tyme as he
would, he obtained the space of ten yer. He
was mōkt of euery man or of al men] bicauz
he had takn-in-hand a thing im-possibl. He
hauing comforted his frend, sayeth : I fear
not : for in the mæn whyl, either I shal dy, or
the as, or the owne. By the which word he
shewed, that it is wholsom or saf-ful] that a
hard or dout-ful] mater be prolonged and
deferred.

Of a plezable or leking] song to
10. a tauerne.

When a certein trauelor or way-far-
ing-man] being hungry, had bayted
at a smal tauerne or al-houes] he stuf or fild]
his bely with mæt and drink, he sayth to him
that asked mony, that he hath no mony, but
ch 2 that

that he will satisfy him with pretty song, the tauerneer answered, that he had no need of singing, but of amends. What, sayth the other if I say that song that may please thee, whether wilt thou be content with it for the money: the tauerneer agreeing thereto, the traueler began to sing, and asked whether that song did please him: When the tauerneer denyed it, he sung on and then another. The tauerneer said for truth that he is satisfied with no song. Ther-for I will now, sayth the traueler, say that song that will please thee, and his pouch being caught, lyk on losing it, began a song that trauelers are wont to vs: *Metti mano alla borsa et opaga l'hoste.* That is: Put thy hand to thy purs, and satisfy thyself. This being sayed, he asked, whether that song did not please him. The ost sayth: This pleaseth me. Then the traueler sayth: Thou art satisfied by promise or covenant after that this song hath pleased thee: so he departed or went-away without paying.

11. Of a physician that hailed mad men.

Many talked-together of the vn-necessary or ouer-much]car, I will not say foolish,

foolishnes of them, that keep oꝛ cherish] dog?
 and halow? foꝛ halwing oꝛ birding.] Then
 Paull a Florentin, sayeth: The fool of Millan
 moht thoꝛ rightly, when we craued him to tel
 the tal oꝛ fable.] Ther waz, sayeth he, one a
 citisen at Millan, being a phizicion of wittles
 and mad folk, who vnder-took to heal folk
 brought to him with-in a certein tym. The
 curing oꝛ haling] waz of this sort: He had
 at hom a squar plat oꝛ floor,] and in it a pudl
 oꝛ sink] of stinking and filthi water: wher-
 in he bound them-naked to a post, that wæ
 brought thither mad, som to the kneꝝ, som vp-
 to the cod, som deeper, foꝛ oꝛ after] the maner
 of the madnes, and so long tempered them
 with water & hunger vntil they seemed whol.
 Ther waz on brought thither among the rest,
 whom he sett into the water to the thih, who
 after fiffen dayꝝ began to be wyꝝ agein, and
 to deꝝyꝝ the halow that he miht be lædd-a-
 gein out-of the water. He tok-away the
 man from punishment, yet with that condi-
 tion, that he should not go out-of the squar
 plat, When he had obeyed a few dayꝝ, that he
 miht walk thꝛow al the hows, but did not
 suffer that he should go out-of the outer gat:
 his

his other felowz, which war many, being left in the water, he obeyed the phizicion's commandment. He standing som tyme on oʒ at the dore (foʒ he durst not go-out foʒ far of the sink) he cald to him a yong man coming thither a-hors-bak with a halwk and two dogz, of them that be cald spangelz, being mouled with the newnes of the thing: foʒ he held oʒ had not in memoʒi oʒ remembranc] what he had sen befoʒ his madnes. When the yong man cam-ner: Ho you, sayeth he, geiær oʒ hark] I pray you answer me in few wordz and if it plæz you. What is it that with which ye ær born oʒ caried,] and whær-foʒ hold ye that? A hors, saith he: and foʒ halwking's sak. Then afterward: but what is this cald that ye bæc with your hand, and in what mater bz ye it? He answered: a halwk, and fit foʒ the taking of tælz and partridgez. Then the othet sayeth: Go-to, what be thæz that folow after the, and what doo they profit you? He sayth dogz, and applyed to halwking, to fynd-out birdz. Of what pryce be thæz birdz, foʒ cauʒ oʒ occasion] of-taking which you mak redy oʒ pꝛouyd] so many thingz, if you put-together the taking of on whol yer?

When

When he had answered: a small thing, I know not what, and that they did not exceed six crowns. The man added or counter-vailed] what is the charge or expense? of the horse, and of the dog, and of the hawk: He affirmed fifty crowns. Then having merueled at the foolishness of the young man a-horse-back, sayeth: Go-away hence quickly, I pray you, and flee-away the more, before the physician come home again. For if he shall find you here, he will utterly cast you into his sink, as the maddest of all men that lyu, too-be-cured with the other mad men, and will place or set] you into the water about them all, euen too the chin. He sheweth more-ouer, that the desyre or earnestnes] of hawking is extrem or the gratest] madness, except it be down some tym of welch men and for exercisinge sake.

F I N I S.

A Tabl of al the Fablez in this booke. The first
 number shewing the pag of this volum.
 The second number hauing this, M. shew-
 ing the last whar too fynd the sam in the
 Latin fable-booke im-printed with priuileg
 by Thomas Marth at London. 1580. The
 third number hauing this, L. shewing the
 pag whar too fynd the sam in the Latin
 fable-booke im-printed at Lyons by the eirz
 of Jamz Junta. 1571. The saied Fablez
 im-printed by Thomas Marth is nereft
 too this translation that I can ges-of, hau-
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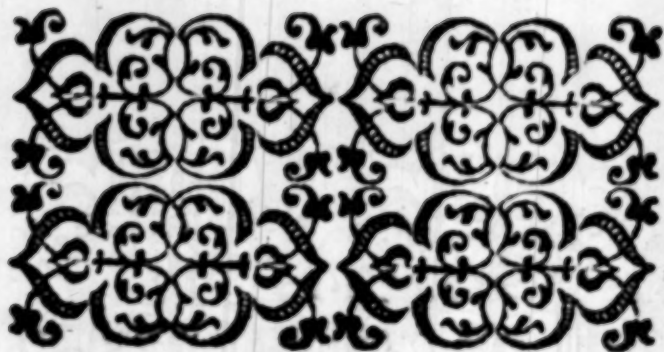
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FINIS.



The short Sentence? of the wyl?
Cato:

Translated out-of Latin into English by
W. Bullokar, im-printed with
tru Ortography and
Grammar-
not?.

Geu God the prais, } When truth trieth,
That teacheth al-wais. } } Erro? flyeth.



Im-printed at London by Edmund Bolli-
fant, dwelling in the litl old Baily in Eliot?
Court, wher al the book? sett-forth by
William Bullokar in tru or-
tography, ar to be sold.



- 1 **W**ho-so in haruest myndeth to
 reap,
the frut that good and plæzant be,
 In the spring-tym he must them sow,
the hot somer may elc them dry :
- 2 So, that their profit may grow smal
when that the crop may chaunc to fayl
 Of the encræc much looked-for,
the bulk being slght, the gayn as smal.
- 3 So he that wisheth in elder yerz
to haui wyzdom, he must begin
 To lærn the sam in tender yerz,
elc may he mis that he would win.
- 4 Soon bendeth the twig that new is sprung
the for-sprung branch men may yet weld
 But seld they may the grown bow,
old stemz wil rather bræk than yeld.
- 5 What better solwing in the mynd,
may be for tender yuth at first,
 Than from wyz Cato her to fynd
riht pithi sent of shortnes such
- 6 That thowth yuth knowe not al the good
when they at first haui it in hand,
 As yerz do grow they wil thar-of

W. Bullokar to his chylde.

- the perfect sence wel vnderstand,
 7 And tast the fruit that it dooth yeld
 to their profit and græt plæzur,
 As preparatiu to ðnest lyf
 and godd report to them procur.
 8 And I that wish that thy my chylde
 shouldest win the gol of happy prync,
 Hau it translated for thyne æz:
 english conferd with latin gyf,
 9 As nær, as termz and sentenc may
 meintein both spæche in on man,
 Thowch som woꝝd chaingd som woꝝd left-
 or som aded to help the rym: (out
 10 Which whow that can better deuys
 and kep thæz pwoint in order du,
 Hath leu of me: in the man whyl
 v; this vntil thy hau moꝝ tru.
 11 No langag is so much tyed
 to oþer that it myst of soꝝc
 kep foot and tym thær-with al-way:
 the first tungz þræz hath the fist cours,
 12 But granting æch spæch his-own græc,
 I know english subiect to non,
 to set-foꝝth any fist deuyc,
 conferabl with any-on:
 13 Whowz set and tym her seming harsh,
 bar-

III. Bullokar too hiz chýld.

bær-with bycauz-of conferenc^e sák

To help a lærníng of bóth tung?
english latin : english can mák

14 With hiz-own phrás móz-comly grác,
and kèp mæning effectually,

If it miht kèp hiz natral pác,
and latin did it not her ty.

15 Thowh Cato lyud, when Rom did móst
flourish in wit, lærning, and sám,

Pet did he se in men, that tyme,
much eul be, and manerz blám :

16 Thær-for bycauz hiz son waz yong,
and could not bær much in hiz mynd,

he frámd this shozt mater for him,
As natur did him thær-to býnd.

17 And shal we think our-seluz so wyz,
so wel lærned and so sámous,

That we should scózn this hiz deuyce,
and think the sám yn-met for us,

18 That but of lát hau crakte the shel
of ignoranc, lát hatcht in ded,

Thowh som perk-yp, as al war wel
the wo:rd? folow that Cato sayd.

When I did consider that very-many
men do greivously er in the way of
ma

manerz: I thought that I ought to succur and help their opinion: Chieflly that they miht liue with prayz, and attain vnto. Now wil I my most-be-loued son, teach the by what maner thou mayst frame the manerz of thy mynd. Ther-fo: thou shouldest read my preceptz, so, that thou mayst vnderstand them: For, to read and not to vnderstand is not to read [at-all.]

Catoz best preceptz turned into
english versez.

Ther-fo: serue God: thy parentz loue:
regard thy kin: thy maister far:
To counceyl before thou be cald,
[in any wyz] doe not come ner:
Keep a thing geue: to market hy:
with good folk walk: be thou cleanly:
Seu better place: inferiour spair:
salute gladly: keep thy wel-fair:
Keep honest: diligenc be:
read bookez, remember them to be:
Hed thy howshold: be faier-spoken:
rag not for nocht: doe no man scorn:
Bok not a wretch: lend, but take heed,
to whom thou lendest, [if he haue need]

Of Cato's verse.

7

Be at iudgment : seld banket thy :
slep what is ynough : thyn oth kep too,
From wyn the stay : fihrt for contry :
councel thy-self, but-yet sasily:

Do nought rashly wen : a harlot fle :
lern letterz thy shouldest not ly :

Profit the good : spæk not with spyt :
thy credit kep : iudg that is riht :

Parent? ercel with patienti :
be mynd-ful of good turnz too the :

Stand at the bar : in law be wyz :
bz thy vertu : temper anguish :

Play with a top : fle thy the dyz :
do nought after force & aduyc :

On les than the do not despyz :
couiet not thing that otherz iz :

Lou wylf : teach chylde : suffer the law
that thy-thy-self hast mad [for aw.]

In fast spæk seld : that study stil
which iz iust : bar lou with good wil.

The first booke of Cato's
verse.

I ' If God be a mynd,
I az versez too vs say,

with

The first book
 with put mynd chefly
 is to be worshippt [al-way.]

2 Awak thy moze al-way
 and be not gen to slep :
 for that daily quietnes
 yeldeth vice? and? [dep.]

3 Think it a chef vertu
 to stey tong [in sãzin]
 h'is nerst God that knoweth
 to hold-pæc with rãzin.

4 Despyz al-way to be
 to thy-self contrary,
 who stryuet with him-self,
 with non wil agre.

5 If thy behold manerz
 and the lyf of men,
 when men do blãm ogher,
 non liuch with-out blãm.

6 What thy holdest hurt-fyl
 forsak them thow they
 be loued, set profit
 beside welch al-way.

7 Be thy stout and gentyl,
 as the cas dooth claym :
 The wyz changeth manerz
 with tymz with-out blãm.

Of Cato's verses.

9

8 Beleeu not thyſe-owen woꝛde
raſhly complayning :

foꝛ wo-men oft hat them
whom the huſband ioyeth-in.

9 When thy warneſt any
that wil not be warned,
if he be der to the
laeu not * of the harmed.

10 Be not wilſing to ſtrꝑu
with woꝛde againſt pꝛatoꝛs :
ſpech iz geuē al men,
few ar wyſdoms ſauroꝛs.

11 Doe thy ſo lou other,
thy be to thy-ſelf der :
be ſo good to good men,
that il com not the * ner.

12 Auioyd talz, begin not
to be counted auroꝛ :
to hold-pæc hurtth no man,
it hurtth to be talkoꝛ.

13 A thing promiſt to the
promis not foꝛ certein :
foꝛ many doe ſpæk much,
truſt iz thar-foꝛ ſeldom.

14 When any dooth praye the,
to be iudg remember :

g

beleeu

The first book

beleu not oher mōz
than thy canst consider.

15 An-other manz good turn
se thy tel too many,
and say nocht, when thy shalt
do good vnto any.

16 Car thy not if any
spak in secret talk:
the gilty thinkch al thing?
of him to be spok.

17 When thy shalt be happy,
hed what be contrary:
the last thing? too first thing?
in on cours do not gre.

18 Seing ther iz gen vs
lyf dout-ful and frayl,
in the deth of oher
put no hōp [at-al.]

19 When pōz frend deoth geu the
a gift that iz smal,
receiue it willingly,
and prayz it with-al.

20 Sith a naked infant
natur hath now mad the,
remember to suffer
the byrdn of pouerty.

- 21 Fær not the end that is
the last of thy lyf:
Whow fareth deth lozeth
that he liud it-self.
- 22 If no frend reqyt the
for thy desert? iust,
accuz not God for it,
but stay thy the rest.
- 23 Uz warly thy wining?,
lest thing? lak thy maist:
think thy wantest al-wayz
that thy kep that thy hast.
- 24 What thy mayst lend any
do it not twyc' promis:
lest thy shouldest be wairing,
whylst thy wilt sem courtish.
- 25 Whow-so faineth with wordz,
and is no frend in hart,
do thy the lyk also,
so art deludth art.
- 26 Lek thy not smoth-spækorz
too-much in their spech:
the cal singeth swetly,
Whylst sowloz? bird? catch.
- 27 If thy hau yong chylodern,
and no welch, then them bend

The first book

too art?, whar-by they may
a pow: lyf defend.

28 Think a thing smal-wo:th
too be der, and turn this,
so shalt thy be counted
no cho:ll no: niggish.

29 What thy art wont too blám,
do thy not the sam:
it iz shyam for a tæcho:,
too be chekt with lyk blám.

30 Crau that which iz law-ful,
o: that semeth onest:
it iz folly too crau that,
which may be denyd ærft.

31 Prefer not a strango:,
befoz thyn acquaintance:
thing? knowen apper by downn,
yn-knowen thing? do by chanc.

32 When dout-ful lyf iz lædd,
in yn-certen danger?,
lay-yp a day for the,
who-so-euer that labo:st.

33 Som tyme forbær selow,
when thy mayst ouercom,
for swet frend? be keptt stil,
by forbæring som.

34 When

- 34 When thou crauest græt thing,
dout not to spend smal,
for god wil ioyntly der frend,
oft tyme her-withal.
- 35 Tak thou hed to wag law,
whar god wil is ioyned:
anger breedeth hatred:
concord hath loue coyned.
- 36 When gref vni to anger
brygeth the for crym,
mezur thy-self, that thou
mayst spar that is thyn.
- 37 Whom thou mayst cast, som tyme
ouercom by sufferiing:
for pacienc is al-way,
cheifst vertu of larniing.
- 38 Keep wel that is goten
alredy with laboz:
when laboz is too los,
ned encreaseth euer.
- 39 Thou shouldest be frank som tyme,
to kin, frend and neihbor:
when thou shalt be happy,
be nerst thy-self euer.

The second book of Cato's
verse.

If thou wilt know tiling of land,
read Virgil : but if thou
couist to know the strength of erbe
Macer wil tel the how.

If thou desyest to know the warz
of Rome, and of Carthag,
Serch Lucan, who wil tel the ficht
of Mars [the god of rag.]

If thou deliht to loue or lerne
to loue, by reading, go
To Plato : But if thou hauist care,
to liue as the wyse do,
Hear whar-by thou mayest lerne by what
tyme is spent vnder of wyse,
Com thar-for, and lerne by reading,
what wyse-ness it-self is.

1 Remember to profit
thou vn-known, if thou may :
to get frendes, by desertes,
past kingdomes al-way.

2 Lerne to serch the secret
of God, and hight haue :

seing

ſeing thou art mortal,
 heſt thing? that ar earthly.

3 Læu-of the ſær of deſh,
 It is al-ſay a foolly,
 whylſt thou ſærſt deſh, thou loſt
 the ioyz of lyf [iofly.]

4 Strÿu not for thing doqt-ſyl,
 when that thou art angri
 wzath letth the mynd, ſo, that
 it can not iudg truly.

5 Rikly beſtow chærg,
 when cayz dooth deſÿz :
 a man muſt gei ſom tÿm,
 when cayz dooth reqÿz.

6 Auoyd that iz too-much,
 t'enioy ſmal remember :
 moz-ſaf iz the ſhip that
 ſlōth in a ſmal riuer.

7 Remember to kep clōc
 from frend, that may ſhām the,
 leſt many may blām that
 which the diſ-plæzth only.

8 I would not that thou think,
 that lewd men ſalt? gain :
 ſalt? ly hydd for a whyl,
 and in tÿm ſhe w plain.

- 9 The force of smal bodyz
do thou not despyz,
whom natur denyd force,
in counceyl is wyz.
- 10 Geu place a thyl too him,
thou knowst thyn yn-equal:
we oft se oppressoz
ouercomd of their thral.
- 11 Do not thou stryue with wordz,
ageinst thyn acquaintance,
the gratest stryf groweth som tyme,
by wordz of smal substance.
- 12 Do not thou serch by lot,
what God entendeth for the,
let him iudge with-out the,
what he appoyntheth for the.
- 13 Se thou auoyd enuy,
for too-too-much synnes,
which thowth it do not hurt,
to bar it is greivous.
- 14 Be of a stout corag,
condemned yn-justly:
non long tyme enjoyeth,
that ouercometh falsly.
- 15 Keherc not il spechez
of a pased stryf:

Of Cato's verſe.

17

it is a pooint of lewd men,
to reherc anger ryf.

16 Thy ſhouldeſt not thy-ſelf praiſe,
nether thy-ſelf bla'm,
for this doo the fooliſh,
whom boſting doo thān.

17 Uz thy geting? warly,
when chārg doo abound,
it ſlipeth in ſmal tyme,
that in long tyme waſ found.

18 Be thy a fool when tyme
or cauſe doo requyre it:
to ſein folly in plac,
is a very-grat wiſt.

19 Auoide riot, alſo
to fle, doo remember,
the ſalt of auaric
thwarting god nām euer.

20 Beleu thy not al-way,
on bringing the tyding:
ſmal truſt may be geu them,
that ſpæk many thing.

21 What thy offendeſt with drink,
forgeu thy-ſelf neuer,
for it is no ſalt of wyn.
but bla'm of the drinker.

h

22 Com

- 22 Commit secret counceyl,
to secret companyon,
the halld of the body
to faith-fyl phizicion.
- 23 Greivously bar not
successe? yn-worthe:
fortun sawnd on il men,
that the may hurt qikly.
- 24 For-se that the chance?
that com must be bozn:
what-so thy for-seest,
doth the the les harm.
- 25 Cast not a-way corag,
in thing? the contraryng
kep hop stil, hop only
forsakth no man dying.
- 26 Let go no-thing, that thy
knowst to be fit for the:
behynd fortun is bald,
in the for-hed hær.
- 27 Regard what poth folow,
se what hangeth-ouier:
folow thy the sam God
that regardeth either.
- 28 Be som tyme mör-späring,
thy mayst be the stronger:

Of Cato's verse.

much is du, þu to hælth,
few thing? du to plæzür.

29 Despyr neuer alon
the iudgment of many:
lest whylst thu despyrst such,
thu canst not plæz any.

30 Hau car chesly of hælth,
which is ches of al:
blám not tyme, when thu art
cauz of thyñ-own thral.

31 Car not for dræmz, for-why,
what manz mynd would rap,
when he waketh hóping,
he sech it in slep.

The third book of Cato's
verse.

Thy Kardoz whow-so wilt
know thaz versez thowly:
Shalt lærn thaz rulz which be
to thy lye most-fitty:
Instruat thy mynd with rulz,
cæs not to lærn stil:
For lye without lærning
is th' ymag of il.
Thy shalt get much profit,

b 2

byt

but if thy despyt it,
 Thy doost not me wrytōr,
 but doost thy-self neglect.

- 1 When thy liuest rightly,
 car not so: word? il:
 that cury-on spækeþ
 is not in our wil.
- 2 Thy being broght witnes
 (as much) as thy may)
 kep cloe thy frend? offenc,
 atw first said al-way.
- 3 Remember to hed wel
 fairer speche? and glozing:
 plaines is thew of truch,
 ther is feind? gyl of spæking.
- 4 Slowly that is cald dylnes
 of lōf doo thy fle:
 so: when the mynd is sik,
 thought wasteth the body.
- 5 Among thy car? som tyme,
 mingel thy som ioyz,
 that thy mayst with corag,
 bær trauel al-wayz.
- 6 Keproui thy not at-al,
 oþer? word qd ded:

lest an-other lyk wyȝ
should thy-selē derȝd.

7 Not in tabylz thingz past
which lyk the gen hath,
kep with gain, lest thy be
whōm il report sayth.

8 When riches flow to the
in th'end of old ag,
liu frankly not niggish
to frend [noz to pag.]

9 Thy maister despȝz not
thy seruāntz cōuncel:
despȝz thy nonz aduȝc,
if it pzoft wel.

10 If thy hau not in welch,
which thy erst hast had,
liu content with that which
tȝmz yeld [and be glad.]

11 Tak not a wȝf in the
respect of hir dower,
[lest repentanc folow]
if she war to-sower.

12 What to fle oz folow,
by examplē discus:
an-otherz lyf may be
a mistres to vs.

The third book

- 13 Attempt that thy mayst do,
lest opprest with pain,
thy laboz shrink, and thy
lau attempt? in vain.
- 14 What thy knowst not right-down,
do not kep cloe lest,
thy shouldest sem by silenc
to folow the worst.
- 15 The iudgē? apd craui thy,
for lawz much yn-fitty :
the lawz them-selu? couet,
that they be iudgd rightly.
- 16 Patiently bær that
which thy sufferest iustly :
condemni thy-self, when thy
art to thy-self guilty.
- 17 Se thy ræd much, and ræd-
thowly thing? thowth-ræd :
for Poet? wyrt wonderz
not to-be beleid.
- 18 Among gest? at banket
in spech be thy sobe,
lest whylst thy wilt sem fyn,
thy be cald a babloz.
- 19 Word? of thy wyf sær not
when that she is angri :

whylst

Of Cato's verse.

whylst som wep they do fraim
with tærz decess? crafti.

20 Als thy geting? wyzly,
seim not to ab-vz them :
thow wasth his (when want is)
sekh thing? of other men.

21 Se thy set besoz the,
that deth is not fæx-fyl,
which thoth it be not god,
it is th'end of mych eul.

22 Thy wyu? tong (if gain-fyl)
to bæx-with remember :
it is il that on wil not,
noz can som thing suffer.

23 Loui derly thy parent?,
not with grudging maner,
whylst thy wilt plæx father
offend not thy mother.

The fourth book of Cato's
verse.

Who-so-euer desyreth
a quiet lyf to læd :
With dyce? ty not mynd,
which maner? pprapp.
Remember stil thæx rulz

The folowth book
 be rædd of the * ouer :
 Thu shalt fynd aught whar- in
 chy mayst v3 thy- self maister.

- 1 Set thy * ligh by riches,
 (if chy wilt be happy)
 which whow-so ouer-lek,
 doo beg al- way gredy.
- 2 The good thing? of natur
 wil, no tyme, be from the,
 if with that which ned asketh
 chy contented wilt be.
- 3 When chy art vn-war3,
 and rust not with ræzi3,
 say not fortun iz blynd,
 whow iz not on sæzi3.
- 4 Loui mony, but esteim
 the form thar- of smally,
 which non god nor onest
 dooth craui to hau slyly.
- 5 Se chy hed thy body,
 when chy shalt be welthy :
 the gredy- rich hath gold,
 but not him- self rihtly.
- 6 When chy lærning, som tyme
 bæst strypp? of thy maister,

bar parent's powe, when he
goth from word to anger.

7 Doe thing that may profit:
think too void again
wher-in ther is eror
and no hop of thy pain.

8 What thy canst geu, geu it
(too him that asketh) frely:
too do wel too good nien,
is of gain a party.

9 What thy suspectst, strait-way,
what it is, try-out:
what thy neglectst, at-first,
ar wont most too hurt.

10 When the wicked plaxur
of Venus with-holdeth the,
plax not the throt which is
a friend of the bely.

11 When thy thinkest too far
al liu thing created,
I tel the, man only
is mo: too be feared.

12 When that very-mighty strength
is in thy body,
be wyse, and so mayst thou
be counted strong truly.

The folowth booke

- 13 If(per-haps)thū be sik,
 craū help of acquaintance:
 no better phizicion
 than freind of assuranc.
- 14 When thy-self art hurt-fyl
 why dyth the best for the?
 To hop halld by other & deth,
 is a grāt folly.
- 15 When thū sekest a freind,
 o: faith-fyl companyon,
 the man's lyf, not his welch,
 is for-to-be lookt-on.
- 16 Is wel riches gotn:
 fle the nam of gredy:
 what profitth the riches,
 if thū pow haue plenty.
- 17 If thū wilt kep onest
 report, whylst thū liuest
 what il ioyz of lyf be,
 se in mynd thū fleest.
- 18 Som thing lern, for when
 welch sodenly vādeth,
 art bydeth stil, man's lyf
 it neuer forsaketh.
- 19 When thū in mynd art wylz,
 do not mok old ag:

in him, who-so is old,
ther is chyldeish rag.

20 Mark al thing, as silent,
what cury-on spaketh:
talk hydeeth men's maner's
and the sam be wyreth.

21 U; study, althowh thy
hau gotti much cuning:
as study doth help wit,
so it doth the hand bring.

22 For tym's of thy fortun
too com, do not car much,
he færch not deth, that knoweth
too weith the lyf as such.

23 Lærn thy of the lærned:
teach thy the yr. lærned:
the teaching of good thing's
is too-be a-brod spredd.

24 Drink that that thy mayst drink,
if thy wilt liu soundly:
vain plæzur is too man
a cau; of greif daily.

25 What-soeuer thy shalt prais,
or lek among men,
condemn not, thowh lighthes,
the sam thing agein.

The folowth book

- 26 In calni thing? tak thy hed,
that be the contrary :
agein, hop thy better,
in tyme of aduersity.
- 27 Lær not *of tō lærn :
wyȝdom groweth by ſarching :
throuȝ long tyme iz geuyn
græt prudent far-paſing.
- 28 Prais warly, for whom thy
oft tyme much ałowest,
a day wil ſhew, what frend
he hath ben in tyme paſt.
- 29 What thy knoweſt not, ſham not
tō hau wil tō be taught :
it iz praiſ tō know ſom-what :
it iz ſham tō lærn naught.
- 30 With Venus and Bacchus
iz ſtryf and iwind plæzur :
embrac what iz comly,
but ſie ſtryuing? euer.
- 31 Blunt and ſilent in mynd,
tō auoyd remember :
wher the ſtyd iz ſtil (per-danſe)
water lyeth hyddē deper,
- 32 When the lyk of thy welth
thy-ſelf dooth diſ-plæz,

se otherz, in what ods,
thū art wozs than thæz.

33 Allay what thū mayst doo :
tō kep thōz wīth owerz,
īz mōz-saf, than bend sayl
īnto the dep waterz.

34 Ageīnst any iust man
do not thū stryū lewdly :
God al-way reuēgeth
yn-iust angerz sharply.

35 When welch īz a-way t aught,
be not sad wīth mourning,
but rather be ioy-ful,
īf it chaūc thū hau som thīng.

36 It īz græt los tō lōz that
thū hast wīth mōz los :
thēr be thīngz that a frēnd
patiently bær must.

37 Long tīmz of lōf tō the
promis thy-self neuēr :
deth folowth as shadow,
go thū whær-soeuēr.

38 Plæz thū God wīth īn-cens,
let calf grow foz plow :
thīnk not thū tō plæz God,
whēn thū offerst colw.

The folweth book

- 39 Thy hurted geu plac' too
 fortun and the mihti:
 whow can yeld, that preuiayl,
 at-length too be welchi.
- 40 When thy hast offended,
 chasten thy-self after,
 whylst thy healest the wound?,
 so: ow is the gref- plaster.
- 41 Neuer condemn thou
 a frend of long tyme,
 remember the first band?,
 thow he changed mynd.
- 42 Be thank-ful for good turnz,
 thy be the mo: loued:
 run not into the nam
 that churp is calid.
- 43 Lest thy be stil wretched,
 tak-hed too be harmi-ful:
 deeth is euer most-fit
 for suspect and far-ful.
- 44 When thou shalt buy bond-men,
 for thy propre ned,
 and calst them thy seruant?,
 yet think them men [in ded.]
- 45 As soon as lyk cometh,
 the first must be caught,

lest thou again seek that
thou erst setst-at-naught.

46 We not glad of sudden
death of evil men:
they doo dy right-happy
whoo's lyf is without blame.

47 When th' hast wyfe and not welch,
and hir name decayed,
think friend's name yn-frendly
to be then auoyded.

48 When it chaunceth too the,
by study too know aught,
lern much, and sle too be
yn-skil-fyl too be taught.

49 Thou meruest, that I wyte
verse with word naked,
tho'tnes of sense mad me,
too ioyne them thus dobled.

F I N I S.

1772. Dec 18

Libris Jacobi

Libra

Jacobi
Hodson

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